

MOTHER INDIA

MONTHLY REVIEW OF CULTURE

SPECIAL ISSUE
FEBRUARY 2012: THE ANNIVERSARY OF
THE MOTHER'S BIRTHDAY

PRICE: Rs. 30.00

SUBSCRIPTIONS

INLAND

Annual: Rs. 200.00

For 10 years: Rs. 1,800.00

Price per Single Copy: Rs. 30.00

OVERSEAS

Sea Mail:

Annual: \$35 or Rs. 1,400.00

For 10 years: \$350 or Rs. 14,000.00

Air Mail:

Annual: \$70 or Rs. 2,800.00

For 10 years: \$700 or Rs. 28,000.00

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MOTHER INDIA

MONTHLY REVIEW OF CULTURE

Vol. LXV

No. 2

“Great is Truth and it shall prevail”

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“Hastening the Rule of the Divine’s Love upon Earth”

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*“Hastening
the Rule of the Divine’s Love
upon Earth”*

This issue is essentially a compilation of the Mother's words about herself — from the transcripts of her classes, her conversations, her notations of experiences, her messages . . .

References:

- M — *Collected Works of the Mother*, 2nd edition
- CT — *Champaklal's Treasures*
- MC — Mother's conversations with Satprem

Since the beginning of the earth,
wherever and whenever there was the
possibility of manifesting a ray of
consciousness, I was there.



PART ONE

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

(M13:37)

* * *

Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.

Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.

(M13:45)

* * *

How I Became Conscious of My Mission

When and how did I become conscious of a mission which I was to fulfil on earth? And when and how I met Sri Aurobindo?

These two questions you have asked me and I promised a short reply.

For the knowledge of the mission, it is difficult to say when it came to me. It is as though I were born with it, and following the growth of the mind and brain, the precision and completeness of this consciousness grew also.

Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realising Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, was given to me during my body's sleep by several teachers, some of whom I met afterwards on the physical plane.

Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.

In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India — the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.

As soon as I saw Sri Aurobindo I recognised in him the well-known being whom I used to call Krishna. . . . And this is enough to explain why I am fully convinced that my place and my work are near him, in India.

Pondicherry, 1920

(M13:39)

* * *

The reminiscences will be short.

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

21 February 1968

(M13:45)

* * *

A Declaration

I want to mark this day by the expression of a long cherished wish; that of becoming an Indian citizen. From the first time I came to India — in 1914 — I felt that India is my true country, the country of my soul and spirit. I had decided to realise this wish as soon as India would be free. But I had to wait still longer because of my heavy responsibilities for the Ashram here in Pondicherry. Now the time has come when I can declare myself.

But, in accordance with Sri Aurobindo's ideal, my purpose is to show that truth lies in union rather than in division. To reject one nationality in order to obtain another is not an ideal solution. So I hope I shall be allowed to adopt a double nationality, that is to say, to remain French while I become an Indian.

I am French by birth and early education, I am Indian by choice and predilection. In my consciousness there is no antagonism between the two, on the contrary, they combine very well and complete one another. I know also that I can be of service to both equally, for my only aim in life is to give a concrete form to Sri Aurobindo's great teaching and in his teaching he reveals that all the nations are essentially one

and meant to express the Divine Unity upon earth through an organised and harmonious diversity.

15 August 1954

(M13:43)

* * *

It is true that this body was born in Paris and that its soul has declared that it is Indian, but I belong to no nation in particular. . . .

14 February 1968

(M13:44)

* * *

Myself and My Creed

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.

Japan, February 1920

(M13:38)

* * *

An Objective Reply to a Letter

If the supreme consciousness is incarnated and manifests itself in this body, all the denials in the world cannot prevent it from being so.

And if it is not so, my physical existence can be interesting¹ only to those who have faith and who, with the help of this faith, can, through me, enter into contact with the Supreme Consciousness.

The question has importance only for those, and others have no need to be concerned about it. For such a faith, to be sincere and effective, cannot be the object of any propaganda, either for or against it. Its birth must be free and spontaneous. It cannot be obtained through coercion nor destroyed through denial.

1. A different draft has “useful”.

He who feels the need to fight violently against conviction or faith, of whatever kind, proves by that very fact that some part of his being, however tiny, is touched by this conviction, while another part of himself, generally more important and external, completely refuses to accept a faith which seems to him the more dangerous because he is more sensitive to it, and his will to deny it forcefully comes from the necessity of convincing himself.

From the subjective point of view, I know what I am. But this knowledge that is lived finds its value only in my sincerity; and of this sincerity the Supreme alone can be the judge.

7 November 1951

(M13:48-49)

* * *

To believe or not to believe in the possibility of avatarhood can make no difference to the bare fact. If God chooses to manifest in a human body I do not see how any human thought, approval or disapproval can affect in the least His decision; and if He takes birth in a body, the denial of men cannot prevent the fact from being a fact. So what is there to get excited about. It is only in perfect quietness and silence, free from all prejudices and preferences, that the consciousness can perceive the truth.

24 September 1953

(M13:50)

* * *

Concerning my avatarhood, in what way can the opinion of people have any importance?

If I am not [an avatar], the belief of thousands of devotees cannot make that I should be. On the other hand, if I am, the denial of the whole world cannot prevent me from being.

25 September 1953

(M13:50)

* * *

It is a fact that the Godhead has always taken a physical body with the intention of transforming that body and making of it a fit instrument for His manifestation upon earth. But it is a fact also that, until now, He has failed to do so and for one reason or another He had always to leave that physical body with the work of transformation unfinished.

In order that the Divine may keep, till a total transformation takes place, the body through which He is manifesting upon earth, it is necessary that, for at least

one individual if not more, fulfilling the required conditions of harmony, strength, sincerity, endurance, unselfishness and poise in the physical, this body in which the Divine incarnates should be not only the most important thing, but even the thing exclusively important, more important than the divine Work itself, or rather that this body should become the symbol and the concretisation of the divine Work upon earth.

3 October 1952

(M13:54-55)

* * *

Every time a god has taken a body, it has always been with the intention of transforming the earth and creating a new world. But till today, he has always had to give up his body without completing his work. And it has always been said that the earth was not ready and that men had not fulfilled the conditions necessary for the work to be achieved.

But it is the imperfection of the incarnate god that makes the perfection of those around him indispensable. If the incarnate god embodied the perfection necessary for the required progress, then this progress would not be conditioned by the state of the surrounding material world. And yet without any doubt, interdependence is absolute in this world of extreme objectification; therefore a certain degree of perfection in the manifestation as a whole is indispensable for a higher degree of perfection to be realised in the incarnate divine being. It is the necessity of a certain perfection in the environment that compels human beings to progress; it is the inadequacy of this progress, whatever it may be, that drives the divine being to intensify his endeavour for progress in his body. Thus the two movements of progress are simultaneous and complete each other.

April 1954

(M15:279-80)

* * *

If it is the Will of the Supreme that those who depend on me should have no faith in me, I have nothing to say. I am responsible only for the absoluteness of my own sincerity.

14 December 1932

(M13:47)

* * *

There is only one thing of which I am absolutely sure, and that is *who I am*. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

But another fact is not so certain — it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme.

Time will reveal how far earth has benefited through it.

24 May 1951

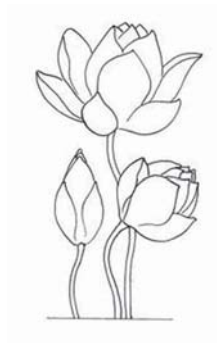
(M13:47)

* * *

While Looking at the Samadhi:

I do not want to be worshipped. I have come to work, not to be worshipped; let them worship Thee to their heart's content and leave me, silent and hidden, to do my work undisturbed — and of all veils the body is the best.

(M13:46)



PART TWO

Why did you come like us? Why did you not come as you truly are?

Because if I did not come like you, I could never be close to you and I would not be able to tell you: “Become what I am.”

27 September 1957

(M13:52)

* * *

When the Supreme Lord told you to make the world, how did you know what had to be done?

I had nothing to learn for that, because the Supreme Lord contains everything in Himself: the whole world, the knowledge of the world and the power to make it. When He decided that there should be a world, He first brought forth the knowledge of the world and the power to make it and that is me, and then He commanded me to make the world.

25 September 1957

(M13:52)

* * *

Mother, what is your answer to the question: “Are you God?”

This question can be asked of any human being. And the answer is: Yes, potentially.

And the task of each one is to make it a real fact.

August 1966

(M13:52-53)

* * *

For me everything in human life is mixed, nothing is completely good, nothing completely bad. I cannot give my entire and exclusive support to this idea or that idea, to one cause or another. The only important thing for me, in action, is Sri Aurobindo’s work, automatically my conscious support is with all that helps that work and in proportion to the help. And for the work to be carried on as it must be

I need all collaborations and all helps, I cannot accept only this one or that one and reject the others. I cannot belong to this party or that party. I belong to the Divine alone and my action upon earth is and will always be for the triumph of the Divine, irrespective of all sects and parties.

(M13:51)

* * *

In a severe tone:

“Madam, you are pledging your word.”

Very quietly:

“I know it, sir, and when I make a promise, I keep it. But for me these things don’t have much importance. I have no attachment for any religion, and when one has no attachment, one has no aversion either. For me religions are forms, much too human, of spiritual life. Each one expresses one aspect of the single and eternal Truth, but in expressing it exclusive of the other aspects, it deforms and diminishes it. None has the right to call itself the only true one, any more than it has the right to deny the truth contained in the others. And all of them together would not suffice to express the Supreme Truth which is beyond all expression, even whilst being present in each one.”

In a dry tone:

“I am sorry, madam, but in this field I cannot follow you.”

Smiling and peaceful:

“I know that very well, sir, and I told you all this only to explain to you why I did not reply very seriously to the promise you were demanding from me.”

(M15:27-28)

* * *

There is *justice ineluctable*.

There is here a Consciousness working. Each one when he goes against this divine Consciousness loses something of his consciousness every time he does so. He goes down each time he does something against it. Each one gains in his consciousness every time he acts according to this divine Consciousness.

The world goes on as it is. When there is nothing you or I can do to change it, we can only keep quiet, silent witness like Brahman. As in the world so here also. So many things go on: each one tries to prove his superiority; there is politics of all kinds, propaganda. I only witness like Brahman; I am neither for nor against, neither approve nor condemn.

26 April 1955

(M13:51)

* * *

Until now, my spontaneous attitude was that of the supreme Mother who carries the universe in her loving arms, and I was dealing with each one as with the child from whom she tolerates everything equally; and all that the people here were doing to please me I was taking as a token of their love and I was very grateful for it. Today I have learnt that many, if not most, are looking at me as their Guru and that they are eager to please me because to please the Guru is the best way to acquire merit on the path. And then I have understood that the duty of the Guru is to encourage from each one only that which can lead him quickly to the Lord and serve His Divine Purpose, — and I am very grateful for the lesson.

(M13:83)

* * *

I do not deny that you have got a connection with something of Sri Aurobindo, the something that was interested in you and in what you are doing. This something might have remained with you to inspire and help you in your work in America and elsewhere. But it is only a part, a very, very small part of Sri Aurobindo whom I know and with whom I lived physically for thirty years, and who has not left me, not for a moment — for He is still with me, day and night, thinking through my brain, writing through my pen, speaking through my mouth and acting through my organising power.

5 May 1953

(M13:50)

* * *

I know perfectly well what I want or rather what the divine Will is, and it is that which will triumph in time.

11 May 1934

(M13:47)

* * *

O, my Lord, my Lord!
What you want of me, let me be.
What you want me to do, let me do.

20 June 1931

(M13:40)

* * *

My Lord, I will not try to escape from the work Thou hast given me. Wherever Thou placest my consciousness, it will remain without any attempt to rise to the blissful heights. Even if Thou willest it to be in the mud of the most material nature, it will stay there peaceful and at rest. But wherever it is, it cannot but be without aspiring towards Thee, opening to Thy influence and calling Thee down into itself as the sole reality of its existence.

7 March 1932

(M13:40)

* * *

With what ardour the consciousness aspires to escape from the prison of material vibrations and soar towards Thee, Lord, in the immaculate heights!

But flight is impossible . . . it is against Thy Will. The consciousness must remain caught in the mud of this obscure and ignorant nature. That is all right; the joy of being and doing what Thou wantest surpasses all other joys, even the most sublime.

But the consciousness cries: "I want Thee, I want Thee; without Thee I am nothing, I do not even exist!" And the vibration of the call is so strong that even this heavy Matter is shaken by it. "I want Thee, I want Thee! Since Thou dost not permit me to spring towards Thee, leaving all behind to be with Thee, I shall call Thee from here; and I shall beseech Thee so very much that Thou wilt come down to infuse Thyself into a world that has finally awakened to the absolute need of Thy Presence." And the vibration of this invocation was so intense that through the dark and amorphous mass passed the first quiver announcing the approach of the Beloved.

8 March 1932

(M13:40)

* * *

I do not know if I am powerful or not (because it is not sure where is the I) but the Lord is all-powerful. Trust is beyond all doubts and the Lord is looking into the matter.

(M13:53)

* * *

O Lord, awaken my entire being that it may be for Thee the needed instrument, the perfect servant.

27 March 1936

(M13:41)

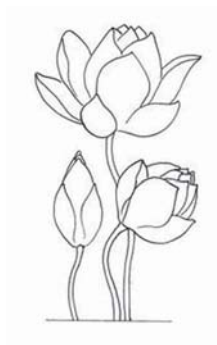
* * *

O my God, Thou hast told me: “Plunge into Matter and identify thyself with it: it is there that I would manifest.”

And Thy will has been done — but Matter has ignored the gift and persists in wanting to seek in obscure and false activities and relations a satisfaction which it cannot find there.

And yet Thou hast promised me the Victory . . .

(M13:41)



PART THREE

To say the truth, I can take anything without likes and dislikes, but as on the table there is an ample choice, I preferably take what the body accepts and digests with ease.

(M13:58)

* * *

O my sweet Lord, supreme Truth, I aspire that the food I take may infuse into all the cells of my body Thy all-knowledge, Thy all-power, Thy all-goodness.

21 September 1951

(M13:54)

* * *

O divine Light, supramental Reality:

With this food, penetrate the whole body, enter into every cell, establish Thyself in every atom; may everything become perfectly sincere and receptive, free from all that obstructs the manifestation, in short, open to Thee all the parts of my body that are not already Thyself.

16 January 1958

(M13:57)

* * *

Will you please let me see you in your new body? It should be possible with your help, I think.

The help is always there but it will be intensified because you must be ready to wait for some pretty long time.

January 1963

(M13:58)

* * *

I would very much like to see you in your new body. Till then grant that I may be able to receive and assimilate what you give me.

I suppose you mean my new *appearance* or my *transformed* body. Because for a *new* body, I do not know of anybody who could make a complete living body into which I could step without losing, at least partly, my present consciousness. This of course could be a relatively quicker process, but not quite fair for the cells of this body so full of enthusiasm, and lending themselves so willingly to the somewhat exacting process of transformation.

In any case, as I told you already, you must be prepared to wait a long time for it, and to see many birthdays pass on. Which, of course, is very good and of which I fully approve.

25 January 1963

(M13:58)

* * *

I hope and believe Your work does not depend upon human beings.

No, it does not depend at all upon human beings. What has to be done will be done despite all possible resistances.

(M13:47)

* * *

Last night I had a vision of what the supramental world would be like if people were not sufficiently prepared. The confusion that now exists on earth is nothing in comparison with what might happen. Just imagine an extremely powerful will with the capacity to transform matter according to its liking! If the sense of collective unity did not grow in proportion to the growth of power, the resulting conflict would be even more acute and chaotic than all our material conflicts.

15 February 1958

(M15:98)

* * *

There is no disease from which I have not suffered. I have taken all the diseases upon my body to see their course and to have their knowledge by experience in the physical, so that I may be able to work upon them. But as my physical has no fear and it responds to the higher pressure, it is easier for me to get rid of them.

(M13:59)

* * *

To each and every one of my children

Whenever they think, speak or act under the impulse of falsehood, it acts on my body like a blow.

16 July 1972

(M13:58)

* * *

This body has neither the uncontested authority of a god nor the imperturbable calm of the sage. It is yet only an apprentice in supermanhood.

(M13:54)

* * *

And the body says to the Supreme Lord: “What You want me to be, I shall be, what You want me to know, I shall know, what You want me to do, I shall do.”

3 October 1958

(M13:57)

* * *

Only when it is no longer necessary for men’s progress that my body should be like theirs will it be free to become supramentalised.

2 August 1952

(M13:54)

* * *

O Supreme Reality, O Supramental Truth, this body is totally vibrant with an intense gratitude. Thou hast given to it, one after another, all the experiences that can lead it most certainly towards Thee. It has come to the point where identification with Thee is not merely the one thing desirable, but the only thing possible and natural.

How am I to describe these experiences that are at two opposite extremes? From one end I would say:

“Lord, to be truly near Thee, to be truly worthy of Thee, one must drink to the dregs the cup of humiliation and yet not feel humiliated. The contempt of man makes one truly free and ready to belong to Thee alone.”

And from the other end I would say:

“Lord, to be truly near Thee, to be truly worthy of Thee, one must be lifted to the peak of human appreciation and yet not feel glorified. It is when men call one

divine that one feels one's inadequacy and the need to be truly and totally identified with Thee."

The two experiences are simultaneous: the one does not blot out the other; on the contrary, they seem to complete each other and thereby become more intense. In this intensity the aspiration grows formidable, and in answer to it Thy Presence becomes evident in the cells themselves, giving to the body the appearance of a multicoloured kaleidoscope in which innumerable luminous particles in constant motion are sovereignly reorganised by an invisible and all-powerful Hand.

August 1954

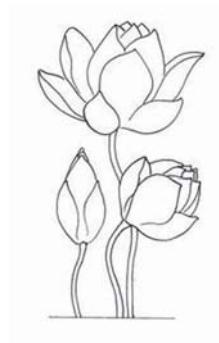
(M15:282)

* * *

It is never work that makes me tired; it is when I am compelled to work in an atmosphere of dissatisfaction, despondency, doubt, misunderstanding and bad will, then each step forward represents an enormous effort and tells on the body more than ten years of normal work.

20 September 1953

(M13:55)



PART FOUR

I wish

1. personally to be eternally the perfect expression of the Supreme Divine.
2. that the supramental victory, manifestation and transformation should take place at once.
3. that all suffering should disappear for ever from the worlds present and future.

(M13:42)

* * *

What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.

23 October 1937

(M13:41)

* * *

I know that I cannot do much — I cannot satisfy the human desire for wonders and miracles. There was a time when I could and did do it. But for that one must live in the vital consciousness and use vital forces, which is not very recommendable.

23 January 1952

(M13:49)

* * *

We live only because Thou willest it.

We do not die unless Thou willest it.

2 March 1934

(CT:64)

* * *

My Lord, Thou hast given me tonight this supreme knowledge:

We are living only because such is Thy will

We shall die only if it be Thy will.

(CT:71)

* * *

I am only realising what he has conceived. I am only the protagonist and the continuator of his work.

1951

(CT:66)

* * *

“Who are you?” says the adverse force.

“I am the impartial and truthful Mirror in which everyone finds his own real image.”

25 February 1952

(CT:67)

* * *

It will be said of me: “She was ambitious, she wanted to transform the world.” But the world does not want to be transformed except by a very long and slow process, so slow that the change cannot be perceptible from one generation to the other.

I find that Nature delays and wastes. But she finds that I am too much in a hurry and too troublesome and exacting.

Let me write down all I have to say; let me foretell all that will be done, and then, if no one finds that I am doing it properly, then I shall retire and leave the others to do it.

31 March 1953

(M13:49-50)

* * *

A vision repeated for the third time.

A small mountain train (funiculaire) open, without sides or roof, just seats in rows close to one another, arrives and stops at its terminus. There is only one passenger and no visible driver.

When the train stops, the passenger stands up and steps out of it, on the platform outside. Nothing can be seen of the landscape outside; yet there is a strong feeling that it is the top of a very high mountain covered with ice and snow; beyond it there is only a very clear pale blue sky.

When the passenger stands outside the train he becomes clearly visible. It is Sri Aurobindo, but clean-shaven, no hair, no moustache, no beard, his complexion is pale and ivory, almost translucent. He stands for a second on the platform, and then comes back, sits once more at the same place in the train and says quietly but very decidedly: “No, I will go further.”

And the vision stops abruptly.

4 July 1953

(CT:67-68)

* * *

The world goes on as it is. When there is nothing you or I can do to change it, we can only keep quiet, silent witness like Brahman. As in the world so here also. So many things go on: each one tries to prove his superiority; there is politics of all kinds, propaganda. I only witness like Brahman; I am neither for nor against, neither approve nor condemn.

26 April 1955

(CT:71)

* * *

I prefer to withdraw and be the impartial and unseen witness.

(CT:75)

* * *

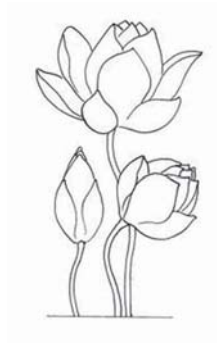
It is their mental and vital formation of me that they love, it is not myself. More and more am I faced with this fact. Everyone has made for himself an image of me in conformity with his needs and desires and it is with this image that he is in contact, it is through this that he receives what few universal forces and still less supramental forces succeed in filtering through all these formations. Unfortunately these people cling to my physical presence, otherwise I could withdraw into my inner solitude and, from there, do my work quietly and freely; but this physical presence is for

them a symbol and that is why they cling to it, for, in fact, they have very little real contact with what my body truly is, and with the formidable accumulation of conscious energy it represents.

And now, O supreme Force, now that you descend into me and penetrate more and more totally all the atoms of my body, the distance between me and everything around me seems to increase more and more, and more and more do I feel as though I were floating in an atmosphere of radiant consciousness which completely escapes their understanding.

11 June 1954

(CT:69)



PART FIVE

For the last few days when I wake up in the morning I have the strange sensation of entering a body that is not mine — my body is strong and healthy, full of energy and life, supple and harmonious and this one fulfills none of these qualities; the contact with it becomes painful; there is a great difficulty in adapting myself to it and it takes a long time before I can overcome this uneasiness.

14 January 1954

(M13:55)

* * *

To acquire a perfect and total consciousness of the world as it is in all its details, one must have, at the outset, no personal reaction to any of these details, no spiritual preference even as to what they ought to be. In other words, a total acceptance with a perfect indifference and neutrality is the indispensable condition for a knowledge by integral identity. If there be a single detail, however small, which escapes the neutrality, that detail escapes also the identification. Therefore, the absence of all personal reaction, for whatever end it may be, even the most exalted, is a primary necessity for a total knowledge.

One can thus say, paradoxically, that we can know a thing only when we are not interested in it, or rather, more exactly, when we are not personally concerned with it.

April 1954

(M15:279)

* * *

One can say with equal exactitude that all is divine and that nothing is divine. Everything depends upon the angle from which one looks at the problem.

Similarly one can say that the Divine is perpetually becoming and also that he is immutable for all eternity.

To deny and to affirm the existence of God are both equally true; but each is true only partially. It is by rising above both affirmation and negation that one can approach the truth.

One can say further that whatever happens in the world is the result of the divine will and also that this will has to be expressed and manifested in a world that contradicts or deforms it. In practice, these two attitudes lead in the one case to peaceful submission to whatever happens, and in the other, on the contrary, to a

ceaseless struggle to bring about the victory of what should be. In order to live the truth, one must know how to rise above the two attitudes and combine them.

April 1954

(M15:278)

* * *

[This talk is based upon Chapter 6 of *The Mother* by Sri Aurobindo.]

“There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the supramental realisation, — most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the supramental spirit and the lowest abysses of Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.”

Sweet Mother, what Personality is this and when will she manifest?

I have prepared my answer. I knew someone would ask me that, because of all things this is the most interesting in this passage, and I have prepared my answer. I have prepared my answer to this and my answer to another question also. But first I am going to read this one.

You asked: “What personality is this and when will she come?” (*Silence*) And this is my reply:

“She has come, bringing with her a splendour of power and love, an intensity of divine joy unknown to the earth so far.

The physical atmosphere was completely changed by it, saturated with new and marvellous possibilities.

But for her to be able to settle and act down here, she needed to meet with at least a minimum of receptivity, to find at least one human being having the requisite qualities in the vital and physical nature, a kind of super-Parsifal endowed with a spontaneous and integral purity, but at the same time having a strong and balanced body in order to bear the intensity of the Ananda she had brought without giving way.

Till now she has not obtained what was necessary. Men obstinately remain men and do not want to or cannot become supermen. They can only receive and express a love cut to their measure — a human love! And the marvellous joy of the divine Ananda escapes their perception.

So, at times, she thinks of withdrawing, finding that the world is not ready to receive her. And this would be a cruel loss. It is true that for the moment her presence is more nominal than active, for she does not have the opportunity to manifest herself. But even so, she is a powerful help in the Work. For, of all the aspects of the Mother, this is the one which has the greatest power for the transformation of the body. Indeed, the cells which are able to vibrate to the contact of divine joy, to receive and preserve it, are regenerated cells on the way to becoming immortal. But the vibrations of divine joy and those of pleasure cannot lodge together in the same vital and physical system. So one must have *totally* renounced experiencing all pleasure in order to be in a state to receive the Ananda. But very few are those who can renounce pleasure without, by the very fact, renouncing all participation in active life and plunging into a rigorous asceticism. And among those who know that it is in active life that the transformation must take place, some try to see pleasure as a more or less warped form of Ananda, and thus justify in themselves the quest for personal satisfaction, creating in themselves an almost insuperable obstacle to their own transformation.”

Shall we stop here? We shall finish next time. That will give me time to find out.

There, then. Now, if you want to ask something . . . (*Long silence*) Speak!

Whoever wants to say something may speak . . . anybody who wants to say something, not only the students.

If one has not succeeded, Mother, one can try?

What?

If one hasn’t succeeded so far, one can try?

Oh, one can always try. . . . The world is recreated at every moment. You can recreate a new world this very moment if you know how to create it, that is, if you are capable of changing your nature.

I have not said that she has gone away. I said that she thinks of going away, sometimes, from time to time.

But, Mother, she came down because she must have seen some possibility!

Eh?

She came down because there was a possibility, because things had come to a certain stage and the time had come when she could descend.

In fact she came down because I thought it was possible that . . . she could succeed. (*Silence*) There are always possibilities, only . . . they must materialise.

You see, a proof of what I told you is that it happened at a given moment and during . . . for two or three weeks, the atmosphere, not only of the Ashram but of the earth, was surcharged with such power, precisely, with so intense a divine joy, which creates so wonderful a power that things which were difficult to do before could be done almost instantaneously! There were repercussions in the whole world. I don't think there was one among you who was aware of it. You couldn't even tell me when it happened, could you?

When did it happen? (Laughter)

I don't know the dates. I don't know. I don't remember dates. I could tell you approximately, like that . . . *(Silence)* Perhaps if I consult my papers I would find the dates. But I don't know the dates. These, for me, are things which . . . All I know is that it happened before Sri Aurobindo left the body, that he had been told beforehand and recognised the fact . . .

(Silence)

There was a terrible fight with the inconscient; for, as I saw that the receptivity was not what it ought to be, I put the responsibility for it on the inconscient and it was there that I tried to give battle. I don't say that this had no result, but between the result obtained and the result hoped for, there was a great difference.

But I tell you this, you see . . . you are all so close, you bathe in the atmosphere, but . . . who was aware of anything? You continued to live your little life as usual, didn't you?

(Silence)

I think it was in 1946, Mother, for you told us so many things at that time!

Right!

(Long silence)

Sweet Mother, now that she has come, what should we do?

Eh?

What should we do?

You do not know? You . . . *(Silence)* Try to change your consciousness.

(Long silence)

There! Now ask the questions you wanted to ask me . . . (*Turning to a child*) Nothing to say?

Mother, there isn’t even a single person?

Eh?

There isn’t even a single person?

I don’t know!

So you waste your time with all these people in the Ashram now?

Oh, but you see, from the occult point of view, it is a selection! From the external point of view you may tell me that there are people in the world who are much superior to you, I won’t contradict you. But from the occult point of view it is a selection. There are here . . . one can say without being mistaken that most of the young people who are here have come because they have been promised that they will be here at the time of the Realisation. They do not remember this. (*Mother laughs.*) I have already said quite often that when one comes down upon earth one falls headlong and this stuns one. (*Laughter*) It’s a pity. But still, one can get out of this stupefaction, can’t one? What is necessary is to enter into oneself, find the immortal consciousness within, and then one becomes very keenly aware, one can remember very clearly the circumstances in which one aspired to be here when the Work is accomplished. But after all, to tell the truth, I think you have such an easy life that you don’t take much trouble! . . . Are there many among you who really feel *an intense need* to find your psychic being, to know what you really are, what you have to do, why you are here? One just goes on living or even complains when things are not too easy. And then one takes things as they come, and sometimes, if some aspiration arises and one meets a difficulty in oneself, one says, “Oh, Mother is there, she will manage this for me”, and then thinks of something else!

25 August 1954

(M6:291-96)

* * *

If you impose a discipline upon yourself and if it isn’t too stupid, it may help you. A discipline, I tell you — disciplines, tapasyas, all ascetic disciplines are, as ordinarily practised, the best means of making you proud, of building up in you such a terrific

pride that never, never will you be converted. It will have to be broken down with hammer-strokes.

The first condition is a healthy humility which makes you realise that unless you are sustained, nourished, helped, enlightened, guided by the Divine, you are *nothing at all*. There now. When you have felt that, not only understood it with your mind, but felt it down to your very body, then you will begin to be wise, but not before.

What is that other thing, Mother, that you have written?

I thought someone would ask me, “Why doesn’t she stay because of you, since she has come at your call; why doesn’t she stay because of you?” But I have not been asked this.

Tell us, Mother!

For her this body is only one instrument among so many others in the eternity of times to come, not having for her any other importance than what is given to it by the earth and men and the measure in which it can serve as an intermediary to help in her manifestation and in her diffusion.

If I am surrounded by people who cannot receive her, I am useless — for her. This is very clear. So it is not that which will make her stay; and it is certainly not for any selfish reason that I can ask her to stay. And then, all those aspects, all those personalities constantly manifest, but never manifest for personal reasons. Not a single one among them has ever thought of helping my body and I do not ask them, for they do not come for that. But it is obvious that if I had around me receptivity and they could constantly manifest because there were people capable of receiving, this would help my body enormously. For, you see, all the vibrations would go through my body, and that would help it. But she has no opportunity to manifest, she has no chance. She only meets people who don’t even feel that she is here, they are not even aware of it. It makes no difference at all to them! So, how could she manifest?

And I am not going to ask her, “If you please, come and change my body.” We don’t have that kind of relation . . . and the body itself would not want it. It has never thought of itself, it has never cared for itself. And it is only through work that it can be transformed. Yes, surely, when she came, if there had been a receptivity and if she could have manifested with the power she came with . . . Even before her arrival . . . I can tell you one thing, that is, when I began with Sri Aurobindo to descend for the yoga, to descend from the mind into the vital, when we brought down our yoga from the mind into the vital, within one month — I was forty at that time, I didn’t look old, I looked younger than forty, but still I was forty — and after

a month’s yoga I looked exactly eighteen. And someone who had seen me before, who had lived with me in Japan and came here, found it difficult to recognise me. He asked me, “But really, is it you?” I said, “Obviously!”

Only when we descended from the vital into the physical, then it was gone, for in the physical the work is much harder. It was because there were many more things to change. But if a force like that could be manifested and received, it would have a tremendous action! Still, you see, it is . . . I am speaking about it because I thought you would ask the question . . . otherwise it is not . . . I am not in that kind of relation. You see, I mean, you take my body, this poor body; it is quite harmless, it does not at all try to draw either any attention or the forces, nor even to do anything else except its work as well as it can. And that’s how it is, you know. Its importance for the work is in proportion to its usefulness and the importance the world gives it, because the action is for this world. In itself it is one body among countless others.

If you could have taken a small decision to feel your psychic, I wouldn’t have wasted my time.

That’s all. There we are! Now it is over.

25 August 1954

(M6:302-04)

* * *

When we speak of transformation, the word still has for us a vague meaning. It gives us the impression that something is going to happen and all will be well as a consequence. The notion reduces itself almost to this: if we have difficulties, the difficulties will disappear; those who are ill will be cured of their illness; if the body is infirm and incapable, the infirmities and incapacities will be removed; and so on. But as I have said, it is all very vague, it is only an impression. Now a remarkable thing about the body consciousness is that it is unable to know a thing with precision and in full detail except when it is on the point of accomplishing it. So, when the process of transformation becomes clear, when one is able to know through what sequence of movements and changes the total transformation will take place — in what order, in what way, so to speak: which things will come first, which things will follow — when everything will be known in full detail, that will be a sure indication that the hour of realisation is near. Because each time you perceive a detail with exactness, it means that you are ready to accomplish it.

For the moment, one can have a vision of the whole. For example, it is entirely certain that under the influence of the supramental light, the transformation of the body consciousness will take place first; then will follow a progress in the mastery and control of all the movements and functions of all the organs of the body; afterwards this mastery will change little by little into a sort of radical modification of the movement and then of the constitution of the organs themselves. All that is

certain, although the perception of it is not precise enough. But what will finally take place — when the various organs have been replaced by centres of concentration of different forces, qualities and natures, each of which will act according to its own special mode — all this is still merely a conception and the body does not comprehend it very well, because it is still far from realisation and the body can truly comprehend only that which it is on the point of being able to do.

August 1954

(M15:280-81)

* * *

When one looks back on one's life, one almost always has the feeling that in such and such a circumstance, one could have done better, even though at every minute one was acting as dictated by the inner truth. This is because the universe is perpetually in motion and what was perfectly true before is only partially true today. Or to speak more exactly, the action that was necessary at the moment it was done would no longer be necessary now: another action would be more useful in its place.

August 1954

(M15:280)

* * *

The supramental body will be unsexed, since the need for animal procreation will no longer exist.

The human form will retain only its symbolic beauty, and one can foresee even now the disappearance of certain ungainly protuberances, such as the genital organs of man and the mammary glands of woman.

August 1954

(M15:281)

* * *

It is only in its external form, its most superficial appearance — which is as illusive to the latest discoveries of the Science of today as to the experience of the spirituality of the past — that the body is not divine.

August 1954

(M15:282)

* * *

Formerly, you see, we began with thirty-five, thirty-six; but even till a hundred and fifty, even till a hundred and fifty it was so much as though . . . they were as though held in an egg-shell in my consciousness, so close, you know, that I could direct all their movements, both inner and outer, all the time, everything was under complete control, at every moment, night and day. And naturally, I believe, in those days they made some progress. It was altogether true that I did the sadhana for them, *all the time*! But then, you see, with this invasion, one can’t do sadhana for little chits of three or four or five, you understand. It is out of the question; all I can do is to put the consciousness upon them and try to see that they grow up in the best possible conditions.

So, this has an advantage. It is that instead of being so totally and passively dependent, each one must make his own little effort and, truly speaking, this is excellent!

I don’t remember now to whom I said today — I think it was a “birthday” person. . . . No, I don’t know . . . it was someone who told me he was eighteen. . . .

I said it to someone this morning.

I said that between the age of eighteen and twenty I had attained a conscious and constant union with the divine Presence and that I had done it *all alone*, with *absolutely nobody* to help me, not even books, you understand! When I found one — there came to my hands a little later Vivekananda’s *Raja Yoga* — it seemed to me so wonderful a thing, you see, that someone could explain something to me. This made me gain in a few months what would have perhaps taken me years to do.

I met a man. I was perhaps twenty-one then, I think, either twenty or twenty-one. I met a man who was an Indian, who came from here, and he spoke to me about the Gita. There was a translation, which, by the way, was quite bad, and he advised me to read it and gave me the key — his key, it was his key — he told me: “Read the Gita, this translation of the Gita which is not up to much, but still that’s the only one in French.” At that time I wouldn’t have been able to understand anything in any other language. Besides, the English translations were as bad and I did not have . . . Sri Aurobindo had not yet written his.

He said, “Read the Gita, and take Krishna as the symbol of the immanent God, the inner Godhead.” This was all that he told me. He said to me, “Read it with that — the knowledge that Krishna represents the immanent God in the Gita, the God who is within you.” Well, in one month the whole work was done!

25 August 1954

(M6:297-99)

The body repeats constantly and with a poignant sincerity: “What am I to demand anything whatsoever from anyone at all? Left to myself I am nothing, I know nothing, I can do nothing. Unless the truth penetrates into me and directs me, I am incapable of taking even the minutest decision and of knowing what is the best thing to do and to live even in the most insignificant circumstance. Shall I ever be¹ capable of being transformed to the point of becoming What I ought to be and of manifesting What wants to manifest upon earth?” But why does this answer always come from the depths, from You, Lord, with an indisputable certitude: “If you cannot do it, no other body upon earth can do it.” There is but one conclusion: I shall persist in my effort, without giving in, I shall persist until death or until victory.

8 September 1954

(M13:56)

1. *Alternative:* Am I truly.

* * *

I cannot yet say “myself”, because when I say “myself” people think of my body, and my body is not yet truly *myself*, it is not yet transformed, and that produces a confusion in their minds. Besides, I have always felt that this attitude of my body perceiving its own imperfection was indispensable in order to keep a living and constant humility in the physical consciousness.

When the transformation is total, then I shall be able to speak, not before.

21 October 1955

(M13:57)

* * *

29 February 1956

During the Common Meditation on Wednesday

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that “*the time has come*”, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

(M13:51-52)

* * *

My Lord, what Thou hast wanted me to do I have done. The gates of the Supramental have been thrown open and the Supramental Consciousness, Light and Force are flooding the earth.

But as yet those who are around me are little aware of it — no radical change has taken place in their consciousness and it is only because they trust my word that they do not say that nothing has truly happened. In addition the exterior circumstances are still harder than they were and the difficulties seem to be cropping up more insurmountable than ever.

Now that the supramental is there — for of that I am *absolutely certain* even if I am the only one upon earth to be aware of it — is it that the mission of this form is ended and that another form is to take up the work in its place? I am putting the question to Thee and ask for an answer — a sign by which I shall know for certain that it is still my work and I must continue in spite of all the contradictions, of all the denials.

Whatever is the sign, I do not care but it must be *obvious*.

(M13:56-57)

* * *

. . . A supramental entity had entirely possessed me.

Something a little taller than myself: its feet extended below my feet and its head went a little beyond my head.

. . . A solid block with a rectangular base — a *rectangle with a square base* — one single piece.

. . . A light, not like the golden light of the Supermind: rather a kind of phosphorescence. I felt that had it been night, it would have been *physically* visible.

. . . And it was denser than my physical body: the physical body seemed to me almost unreal — as though crumbly — like sand running through your fingers.

. . . I would have been incapable of speaking, words seemed so petty, narrow, ignorant.

. . . I saw (how shall I put it?) the successive preparations which took place, in certain *anterior* beings, in order to achieve this.

. . . It felt as if I had several heads.

. . . The experience of February 29 was of a general nature; but this one was intended for me.

. . . An experience I had never had.

. . . I begin to see what the supramental body will be.

. . . I had had a somewhat similar experience at the time of the union of *the supreme creative principle* with the physical consciousness. But that was a subtle experience, while this was material — in the body.

. . . I did not *have* the experience, I did not look at it: I *was* it.

. . . And it radiated from me: myriads of little sparks that were penetrating everybody — I saw them enter *into each one of those present*.

. . . One more step.

12 September 1956

(MC)

* * *

There are all kinds of freedom — mental freedom, vital freedom, spiritual freedom — which are the fruits of successive masteries. But a completely new freedom has become possible with the Supramental Manifestation: it is the freedom of the body

One of the very first results of the supramental manifestation was to give the body a freedom and an autonomy it has never before known. And when I say freedom, I don't mean some psychological perception or an inner state of consciousness, but something else and far better — it is a new phenomenon in the body, in the cells of the body. For the first time, the cells themselves have felt that they are free, that they have the power to decide. When the new vibrations came and combined with the old ones, I felt it at once and it showed me that a new world was really taking birth.

In its normal state, the body always feels that it is not its own master: illnesses invade it without its really being able to resist them — a thousand factors impose themselves or exert pressure upon it. Its sole power is the power to defend itself, to react. Once the illness has got in, it can fight and overcome it — even modern medicine has acknowledged that the body is cured only when it decides to get cured; it is not the drugs *per se* that heal, for if the ailment is temporarily suppressed by a drug without the body's will, it grows up again elsewhere in some other form until the body itself has decided to be cured. But this implies only a defensive power, the power to react against an invading enemy — it is not true freedom.

But with the supramental manifestation, something new has taken place in the body: it feels it is its own master, autonomous, with its two feet solidly on the ground, as it were. This gives a physical impression of the whole being suddenly drawing itself up, with its head lifted high — I am my own master.

We live perennially with a burden on our shoulders, something that bows our heads down, and we feel pulled, led by all kinds of external forces, we don't know by whom or what, nor where to — this is what men call Fate, Destiny. When you do yoga, one of the first experiences — the experience of the *kundalini*, as it is called here in India — is precisely one in which the consciousness rises, breaks through this hard 'lid', here, at the crown of the head, and at last you emerge into the Light. Then you see, you know, you decide and you realise — difficulties may still remain, but truly speaking one is above them. Well, as a result of the supramental manifestation, it is *this* experience that came into the body. The body straightened

its head up and felt its freedom, its independence.

During the flu epidemic, for example, I spent every day in the midst of people who were germ carriers. And one day, I clearly felt that the body had decided not to catch this flu. It asserted its autonomy. You see, it was not a question of the higher Will deciding, no. It didn’t take place in the highest consciousness: the body itself decided. When you are way above in your consciousness, you see things, you know things; but in actual fact, once you descend again into matter, it is like water running through sand. In this respect, things have changed, the body has a *direct* power, independent of any outer intervention. Even though it is barely visible, I consider this to be a very important result.

And this new vibration in the body has allowed me to understand the mechanism of the transformation. It is not something that comes from a higher Will, not a higher consciousness that imposes itself upon the body: it is the body itself awakening in its cells, a freedom of the cells themselves, an absolutely new vibration that sets disorders right — even disorders that existed prior to the supramental manifestation.

Naturally, all this is a gradual process, but I am hopeful that little by little this new consciousness will grow, gain ground and victoriously resist the old forces of destruction and annihilation, and this Fatality we believed to be so inexorable.

17 October 1957

(MC)

* * *

Now, I recently had a very striking experience: a discrepancy occurred between my physical consciousness and the consciousness of the world. In some instances decisions made in the Light and the Truth produced unexpected results, upheavals in the consciousness of others that were neither foreseen nor desired, and I did not understand. No matter how hard I tried, I could not understand — and I emphasise this word ‘understand’. At last, I had to leave my highest consciousness and pull myself down into the physical consciousness to find out what was happening. And there, in my head, I saw what appeared to be a little cell bursting, and suddenly I understood: the recording had been defective. The physical consciousness had neglected to register certain of your lower reactions. It could not have been through preference or through personal will (these things were eliminated from my consciousness long, long ago). But I saw that this most material consciousness was already completely permeated with the transforming supramental truth, and it could no longer follow the rhythm of normal life. It was much more attuned to the true consciousness than to the world! I couldn’t possibly blame it for lagging behind; on the contrary, it was in front, too far ahead! There was a discrepancy between the rhythm of the transformation of my being and the world’s own rhythm. The supramental action on the world is slow, it does not act directly — it acts by infiltration,

by traversing the successive layers, and the results are slow to come about. So I had to pull myself violently down in order to wait for the others.

One must at times know how not to know.

This experience showed me once more the necessity to be perfectly humble before the Lord. It is not enough merely to rise to the heights, to the ethereal planes of consciousness: these planes have also to descend into matter and illuminate it. Otherwise, nothing is really done. One must have the patience to establish the communication between the high and the low. I am like a tempest, a hurricane — if I listened to myself, I would tear into the future, and everything would go flying! But then, there would no longer be any communication with the rest.

One must have the patience to wait.

Humility, a perfect humility, is the condition for all realisation. The mind is so cocksure. It thinks it knows everything, understands everything. And if ever it acts through idealism to serve a cause that appears noble to it, it becomes even more arrogant, more intransigent, and it is almost impossible to make it see that there might be something still higher beyond its noble conceptions and its great altruistic or other ideals. Humility is the only remedy. I am not speaking of humility as conceived by certain religions, with this God that belittles his creatures and only likes to see them down on their knees. When I was a child, this kind of humility revolted me, and I refused to believe in a God that wants to belittle his creatures. I don't mean that kind of humility, but rather the recognition that one does not know, that one knows nothing, and that there may be something beyond what presently appears to us as the truest, the most noble or disinterested. True humility consists in constantly referring oneself to the Lord, in placing all before Him. When I receive a blow (and there are quite a few of them in my sadhana), my immediate, spontaneous reaction, like a spring, is to throw myself before Him and to say, "Thou, Lord." Without this humility, I would never have been able to realise anything. And I say 'I' only to make myself understood, but in fact 'I' means the Lord through this body, his instrument. When you begin living *this* kind of humility, it means you are drawing nearer to the realisation. It is the condition, the starting point.

21 December 1957

(MC)

* * *

These days I am having every possible experience in the body, one after the other. Yesterday and this morning . . . oh, this morning!

I saw there (*centre of the heart*) the Master of the Yoga; he was no different from me, but nevertheless I saw him, and he even seemed slightly imbued with colour. Well, he does everything, he decides everything, he organises everything with an almost mathematical precision and in the smallest details — everything.

To do the divine Will — I have been doing the sadhana for a long time, and I can say that not a day has passed that I have not done the Divine’s Will. But I didn’t know what it was! I was living in all the inner realms, from the subtle physical to the highest regions, yet I didn’t know what it was . . . I always had to listen, to refer things, to pay attention. Now, no more — bliss! There are no more problems, and everything is done in such harmony! Even if I had to leave my body, I would be in bliss! And it would happen in the best possible way.

Only now am I beginning to understand what Sri Aurobindo has written in *The Synthesis of Yoga*! And the human mind, the physical mind, appears so stupid, so stupid!

1 May 1958

(MC)

* * *

This morning, I suddenly looked at my body (usually, I don’t look at it — I am inside it, working), I looked at my body and said to myself, “Let’s see, what would a witness say about this body?” — the witness Sri Aurobindo speaks of in *The Synthesis of Yoga*. Nothing very remarkable. So I formulated it like this (*Mother reads a written note*):

This body has neither the uncontested authority of a god nor the imperturbable calm of the sage.

So, what then?

It is as yet only an apprentice in supermanhood.

That is all it is trying to be.

I saw and understood very well that by concentrating, I could have given it the attitude of the absolute authority of the eternal Mother. When Sri Aurobindo told me, “You are She,” at the same time he bestowed upon my body this attitude of absolute authority. But as I had the inner vision of this truth, I concerned myself very little with the imperfections of the physical body — I didn’t bother about that, I only used it as an instrument. Sri Aurobindo did the sadhana for this body, which had only to remain constantly open to his action.

Afterwards, when he left and I had to do the Yoga myself, to be able to take his physical place, I could have adopted the attitude of the sage, which is what I did since I was in an unparalleled state of calm when he left. As he left his body and entered into mine, he told me, “You will continue, you will go right to the end of the work.” It was then that I imposed a calm upon this body — the calm of total

detachment. And I could have remained like that.

But in a way, absolute calm implies withdrawal from action, so a choice had to be made between one or the other. I said to myself, “I am neither exclusively this nor exclusively that.” And actually, to do Sri Aurobindo’s work is to realise the Supramental on earth. So I began that work and, as a matter of fact, this was the only thing I asked of my body. I told it, “Now you shall set right everything which is out of order and gradually realise this intermediate supermanhood between man and the supramental being or, in other words, what I call the superman.”

And this is what I have been doing for the last eight years, and even much more during the past two years, since 1956. Now it is the work of each day, each minute.

That’s where I am. I have renounced the uncontested authority of a god, I have renounced the unshakable calm of the sage . . . in order to become the superman. I have concentrated everything upon that.

We shall see.

I am learning to work. I am only an apprentice, simply an apprentice — I am learning the trade!

In a considerable number of people, it is their body, the physical body, that obstinately resists.

The difficulty is greater for Westerners than for Indians. It’s as though their substance were steeped in falsehood. It also happens with Indians, of course, but generally the falsehood is much more in the vital than in the physical — because after all, the physical has been utilised by bodies belonging to enlightened beings. The European substance seems steeped in rebellion; in the Indian substance this rebelliousness is subdued by an influence of *surrender*. The other day, someone was telling me about some Europeans with whom he corresponds, and I said, “But tell them to read, to learn, to follow *The Synthesis of Yoga*! — it leads you straight to the path.” Whereupon he replied, “Oh, but they say it’s full of talk on surrender, surrender, always surrender . . .” and they want none of it.

They want none of it! Even if the mind accepts, the body and the vital refuse. And when the body refuses, it refuses with the stubbornness of a stone.

Is it not due to the body’s unconsciousness?

No. From the minute it is conscious, it is conscious of its own falsehood! It is conscious of this law, of that law, of this third law, that fourth law, this tenth law — everything is a ‘law’. “We are subject to physical laws: this will produce such and such a result; if you do that, this will happen, etc.” Oh! It reeks! I know it well. I know it very well. These laws reek of falsehood. In the body, we have no faith in

the divine Grace, none, none, none, none! Those who have not undergone a tapasya as I have, say, “Yes, all these inner moral things, feelings, psychology, all that is very good; we want the Divine and we are ready to . . . But all the same, material facts are material facts, they have their concrete reality, after all; an illness is an illness, food is food, and everything you do has a consequence, and when you are . . .” — bah, bah, bah, bah, bah!

We must understand that this isn’t true — it isn’t true, it’s a falsehood, all this is sheer falsehood. It is *not true*, it is not true!

If only we would accept the Supreme inside our bodies, if we had the experience I had a few days ago: the supreme Knowledge in action along with the complete abolition of all consequences, past and future. Each second has its own eternity and its own law, which is a law of absolute truth.

When I had this experience, I understood that only a month ago I was still uttering mountain-sized imbecilities. And I laughed to the point of almost approving those who say, “But all the same, the Supreme does not decide the number of sugar cubes you put in your coffee! That would be to project your own way of being onto the Supreme.” But this is an Himalayan imbecility! It is a stupidity, the mind’s pretentious stupidity projecting itself onto the divine life and imagining that the divine life conforms to its own projection.

The Supreme does not decide: He knows. The Supreme does not want: He sees. And it is so for each thousandth of a second, eternally. That’s all. And it is the only true condition.

I know that the experience I had the other day is new and that I was the first person on earth to have it. But it is the only thing that is true. All the rest . . .

I began my sadhana at birth, without knowing that I was doing it. I have continued it throughout my whole life, which means for almost eighty years (even though for perhaps the first three or four years of my life it was only something stirring about in unconsciousness). But I began a deliberate, conscious sadhana at about the age of twenty-two or twenty-three, upon prepared ground. I am now more than eighty years old: I have thought of nothing but that, I have wanted nothing but that, I had no other interest in life, and not for a single minute have I ever forgotten that it was *that* that I wanted. There were not periods of remembering and forgetting: it was continuous, unceasing, day and night, from the age of twenty-four — and I had this experience for the first time about a week ago! So, I say that people who are in a hurry, people who are impatient, are arrogant fools.

. . . It is a hard path. I try to make it as comfortable as possible, but nevertheless, it is a hard path. And it is obvious that it cannot be otherwise. You are beaten and battered until you understand. Until you are in that state in which all bodies are your body. But at that point, you begin to laugh! You were upset by this, hurt by that, you suffered from this or that — but now, how laughable it all seems! And not only the head, but the body too finds it laughable!

(Silence)

. . . but it is so deeply rooted: all the reactions of the body-consciousness are like that, with a kind of shrinking at the idea of allowing a higher power to intervene.

(Silence)

From the positive point of view, I am convinced that we agree upon the result to be obtained, that is, an integral and unreserved consecration — in love, knowledge and action — to the Supreme *and to his work*. I say to the Supreme and to his work because consecration to the Supreme alone is not enough. Now we are here for the supramental realisation, this is what is expected of us, but to reach it, our consecration to it must be total, unreserved, absolutely integral. I believe you have understood this — in other words, that you have the will to realise it.

From the negative point of view — I mean the difficulties to be overcome — one of the most serious obstacles is that the ignorant and falsifying outer consciousness, the ordinary consciousness legitimises all the so-called physical laws, causes, effects and consequences, all that science has discovered physically and materially. All this is an unquestionable reality to the consciousness, a reality that remains independent and absolute even in the face of the eternal divine Reality.

And it is so automatic that it is unconscious.

When it is a question of movements like anger, desire, etc., you recognise that they are wrong and must disappear, but when material laws are in question — laws of the body, for example, its needs, its health, its nourishment, all those things — they have such a solid, compact, established and concrete reality that it appears absolutely unquestionable.

Well, to be able to cure that, which of all the obstacles is the greatest (I mean the habit of putting spiritual life on one side and material life on the other, of acknowledging the right of material laws to exist), one must make a resolution never to legitimise any of these movements, at any cost.

To be able to see the problem as it is, it is absolutely indispensable, as a first step, to get out of the mental consciousness, even out of a mental transcription (in the highest mind) of the supramental vision and truth. A thing cannot be seen as it is, in its truth, except in the supramental consciousness, and if you try to explain, it immediately begins to escape you because you are obliged to give it a mental formulation.

As for me, I saw the thing only at the time of this experience, and as a result of this experience. But it is impossible to formulate even the experience itself, and as soon as I endeavoured to formulate it and the more I was able to formulate it, the more the thing faded, escaped.

Consequently, if you do not remember having had the experience, you are left

in the same condition as before, but with the difference that now you know, you can know, that these material laws do not correspond to the truth — that’s all. They do not at all correspond to the truth, so consequently, if you want to be faithful to your aspiration, you must in no way legitimise all that. Rather, you must say that it is an infirmity from which we are suffering for the moment, for an intermediate period — it is an infirmity and an ignorance — for it really is an ignorance (this is not just a word): it is ignorance, it is not the thing as it is, even in regard to our present material bodies. Therefore, we will not legitimise anything. What we say is this — it is an infirmity which has to be endured for the time being, until we get out of it, but we do *not acknowledge* all this as a concrete reality. It does *not* have a concrete reality, it has a false reality — what we call concrete reality is a false reality.

And the proof — I have the proof because I experienced it myself — is that from the minute you are in the other consciousness, the true consciousness, all these things which appear so real, so concrete, change *instantly*. There are a number of things, certain material conditions of my body — material — that changed instantly. It did not last long enough for everything to change, but some things changed and never returned, they remained changed. In other words, if that consciousness were kept constantly, it would be a perpetual miracle (what we would call a miracle from our ordinary point of view), a fantastic and perpetual miracle! But from the supramental point of view, it would not be a miracle at all, it would be the most normal of things.

Therefore, if we do not want to oppose the supramental action by an obscure, inert and obstinate resistance, we have to admit once and for all that none of these things should be legitimised.

10 May 1958

(MC)

* * *

Actually, when I myself am perfect, I believe that all the rest will become perfect automatically. But it does not seem possible to become perfect without there being a beginning of realisation from the other side. So it proceeds like that, bumping from one side to the other, and we go stumbling along like a drunken man!

17 May 1958

(MC)

* * *

This morning while I was on the balcony, I had an interesting experience: the experience of man’s effort, in all its forms and through all the ages, to approach the Divine. And I seemed to be growing wider and wider so that all the forms and all the

ways of approaching the Divine attempted by man would be contained in the present Work.

It was represented by a kind of image in which I was as vast as the Universe, and each way of approaching the Divine was like a tiny image containing the characteristic form of this approach. And my impression was this: Why do people always limit, limit themselves? Narrow, narrow, narrow! They understand only when it is narrow.

Take all! Take all within you. And then you will begin to understand — you will begin.



It was in 1910 that I had this sort of reversal of consciousness about which I spoke the other evening — that is, the first contact with the higher Divine — and it completely changed my life.

From that moment on, I was conscious that all one does is the expression of the indwelling Divine Will. But it is the Divine Will *at the very centre* of oneself, although for a while there remained an activity in the physical mind. But this was stilled two or three days after I saw Sri Aurobindo for the first time in 1914, and it never started up again. Silence settled. And the consciousness was established above the head.

In the first experience [of 1910], the consciousness was established in the psychic depths of the being, and from that poise issued the feeling of no longer doing anything but what the Divine wanted — it was the consciousness that the divine Will was all-powerful and that there was no longer any personal will, although there was still some mental activity and everything had to be made silent. In 1914, it was silenced, and the consciousness was established above the head. Here (*the heart*) and here (*above the head*), the connection is constant.

Does one exclude the other?

They exist simultaneously; it's the same thing. When you start becoming truly conscious, you realise that it depends upon the kinds of activities you have to do. When you do a certain kind of work, it is in the heart that the Force gathers to radiate outwards, and when you do another kind of work, it is above the head that the Force concentrates to radiate outwards, but the two are not separate: the centre of activity is here or there depending upon what you have to do.

As for the latest experience, I can't say for sure that no one has ever had it, because someone like Ramakrishna, individuals like that, could have had it. But I am not sure, for when I had this experience (not of the divine Presence, which I had already felt in the cells for a long time, but the experience that the Divine *alone* is

acting in the body, that He has *become* the body, yet all the while retaining his character of divine omniscience and omnipotence) well, the whole time it remained actively like that, it was absolutely impossible to have the *least* disorder in the body, and not only in the body, but *in all the surrounding Matter*. It was as if every object obeyed without even needing to decide to obey: it was automatic. There was a divine harmony in *everything* (it took place in my bathroom upstairs, certainly to demonstrate that it exists in the most trivial things), in everything, constantly. So if that is established in a permanent way, there *can no longer* be illness, it is impossible. There can no longer be accidents, there can no longer be illness, there can no longer be disorders, and everything should harmonise (probably in a progressive way) just as that was harmonised: all the objects in the bathroom were full of a joyful enthusiasm — everything obeyed, everything!

As it was the first experience, it started to fade slightly when I began having contact with people; but I really had the feeling that it was a first experience, new upon earth. For I have experienced an absolute identity of the will with the divine Will ever since 1910, it has never left me. It isn’t that, it’s *something else*. It is *Matter becoming the Divine*. And it really came with the feeling that this thing was happening for the first time upon earth. It is difficult to say for sure, but Ramakrishna died of cancer, and now that I have had the experience, I know in an *absolute* way that this is impossible. If he had decided to go because the Divine wanted him to go, it would have been an orderly departure, in total harmony and with a total will, whereas this illness is a means of disorder.

*Is this experience of May 1 related to the Supramental Manifestation of 1956?
Is it a supramental experience?*

It is the result of the descent of the supramental substance into Matter. Only this substance — what it has put into physical Matter — could have made it possible. It is a new ferment. From the material standpoint, it removes from physical Matter its *tamas*, the heaviness of its unconsciousness, and from the psychological standpoint, its ignorance and its falsehood. Matter is subtilised. But it has surely come only as a first experience to show how it will be.

It is truly a state of absolute omniscience and omnipotence in the body which changes all the vibrations around it.

It is likely that the greatest resistance will be in the most conscious beings due to a lack of mental receptivity, due to the mind itself which wants things to continue (as Sri Aurobindo has written) according to its own mode of ignorance. So-called inert matter is much more easily responsive, much more — it does not resist. And I am convinced that among plants, for example, or among animals, the response will be much quicker than among men. It will be more difficult to act upon a very organised mind; beings who live in an entirely crystallised, organised mental

consciousness are as hard as stone! It resists. According to my experience, what is unconscious will certainly follow more easily. It was a delight to see the water from the tap, the mouthwash in the bottle, the glass, the sponge — it all had such an air of joy and consent! There is much less ego, you see, it is not a conscious ego.

The ego becomes more and more conscious and resistant as the being develops. Very primitive, very simple beings, little children will respond first, because they don't have an organised ego. But these big people! People who have worked on themselves, who have mastered themselves, who are organised, who have an ego made of steel, it will be difficult for them.

Unless they go beyond all this and have enough spiritual knowledge to be able to make the ego surrender . . . in which case the realisation will naturally be much greater — it will be more difficult to accomplish, but the result will be far more complete.

When you had this experience of February 3, 1958 [the supramental ship], the vision of your usual consciousness, which is nevertheless a Truth Consciousness, no longer seemed true to you at all. Did you see things you had never before seen, or did you see things in another way?

Yes, one enters into another world.

This consciousness here is true in relation to this world as it is, but the other . . . is something else entirely. An adjustment is needed for the two to touch, otherwise one jumps from one to the other. And that serves no purpose. A progressive passage has to be built between the two. This means that a whole number of rungs of consciousness are missing. This consciousness here must consciously connect with that consciousness there, which means a multitude of stairs passing from one to the other. Then we will be able to rise up progressively, and the whole will arise.

Its action will be somewhat similar to what is described in the Last Judgment, which is an entirely symbolic expression of something that makes us discern between what belongs to the world of falsehood which is destined to disappear and what belongs to this same world of ignorance and inertia but is transformable. One will go to one side and the other to the other side. All that is transformable will be permeated more and more with this new substance and this new consciousness to such an extent that it will rise towards it and serve as a link between the two, but all that belongs incorrigibly to falsehood and ignorance will disappear. This was also prophesied in the *Gita*: among what we call the hostile or anti-divine forces, those capable of being transformed will be uplifted and go off towards the new consciousness, whereas all that is irrevocably in darkness or belongs to an evil will shall be destroyed and vanish from the Universe. And a whole part of humanity that has responded to these forces rather too . . . zealously will certainly vanish with them. And this is what was expressed in this concept of the Last Judgment.

6 June 1958

(MC)

It’s all the same thing, but the word realisation can be reserved for something that is durable, that does not wear off. Because everything on earth fades away — everything fades away, nothing remains. In this sense, there has never been any realisation, for everything fades away. Nothing is ever permanent. And I know for myself: I am doing the sadhana at a gallop, as it were; never are two experiences identical nor do they recur in the same way. As soon as something is established, the next thing begins immediately. It may appear to fade away, but it doesn’t fade away; rather, it is the basis upon which the next thing is built.

6 June 1958

(MC)

* * *

One thing seems obvious, humanity has reached a certain state of general tension — tension in effort, in action, even in daily life — with such an excessive hyper-activity, so widespread a trepidation, that mankind as a whole seems to have come to a point where it must either break through the resistance and emerge into a new consciousness or else fall back into an abyss of darkness and inertia.

This tension is so complete and so widespread that something obviously has to break. It cannot go on in this way. We may take it as a sure sign of the infusion into matter of a new principle of force, consciousness, power, which by its very pressure is producing this acute state. Outwardly, we could expect the old methods used by Nature when she wants to bring about an upheaval; but there is a new characteristic, which of course is only visible in an *élite*, but even this *élite* is fairly widespread — it is not localised at one point, at one place in the world; we find traces of it in all countries, all over the world: the will to find a new, higher, progressive solution, an effort to rise towards a vaster, more comprehensive perfection.

Certain ideas of a more general nature, of a wider, perhaps more “collective” kind, are being worked out and are acting in the world. And both things go together: a possibility of a greater and more total destruction, a reckless inventiveness which increases the possibility of catastrophe, a catastrophe which would be on a far greater scale than it has ever been; and, at the same time, the birth or rather the manifestation of much higher and more comprehensive ideas and acts of will which, when they are heard, will bring a wider, vaster, more complete, more perfect remedy than before.

This struggle, this conflict between the constructive forces of the ascending evolution of a more and more perfect and divine realisation, and the more and more destructive, powerfully destructive forces — forces that are mad beyond all control — is more and more obvious, marked, visible, and it is a kind of race or struggle as to which will reach the goal first. It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended on the earth, are making use of

it as their field of action, and that at the same time a new, higher, more powerful spiritual force has also descended on earth to bring it a new life. This makes the struggle more acute, more violent, more visible, but it seems also more definitive, and that is why we can hope to reach an early solution.

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is still the true sign of a divine intervention, of divine grace.

In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life. . . . Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive misery which makes a whole part of human life into something so frightful. That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything. Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs.

We must rise above, spring up into Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life.

[When this talk was first published in 1958, Mother added the following note on the “uplifting” of an entire part of humanity by the action of the new forces:]

But those who cannot be lifted up, those who refuse to progress, will automatically lose the use of the mental consciousness and will fall back to a sub-human level.

I shall tell you about an experience I had which will help you to understand better. It was shortly after the supramental experience of the third of February, and I was still in the state in which things of the physical world seemed so far off, so absurd. A group of visitors had asked permission to come to me and one evening they came to the Playground. They were rich people, that is, they had more money than they needed to live on. Among them there was a woman in a sari; she was very fat, her sari was arranged so as to hide her body. As she was bending down to receive my blessings, one corner of the sari came open, uncovering a part of her body, a naked belly — an enormous one. I felt a real shock. . . . There are corpulent people who have nothing repugnant about them, but I suddenly saw the perversion, the rottenness that this belly concealed, it was like a huge abscess, expressing greed, vice, depraved taste, sordid desire, which finds its satisfaction as no animal would, in grossness and especially in perversity. I saw the perversion of a depraved mind at the service of the lowest appetites. Then, all of a sudden, something sprang up from me, a prayer, like a Veda: “O Lord, this is what must disappear!”

One understands very well that physical misery, the unequal distribution of the goods of this world could be changed, one can imagine economic and social solutions which could remedy this, but it is that misery, the mental misery, the vital perversion, it is that which cannot change, doesn’t want to change. And those who belong to this type of humanity are condemned in advance to disintegration.

That is the meaning of original sin: the perversion which began with the mind.

That part of humanity, of human consciousness, which is capable of uniting with the supermind and liberating itself, will be completely transformed — it is advancing towards a future reality which is not yet expressed in its outer form; the part which is closest to Nature, to animal simplicity, will be reabsorbed into Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of the mind will be abolished.

This type of humanity is part of an unfruitful attempt — which must be eliminated — just as there have been other abortive species which have disappeared in the course of universal history.

Certain prophets in the past have had this apocalyptic vision but, as usual, things were mixed, and they did not have together with their vision of the apocalypse the vision of the supramental world which will come to raise up the part of humanity which consents and to transform this physical world. So, to give hope to those who have been born into it, into this perverted part of human consciousness, they have taught redemption through faith: those who have faith in the sacrifice of the Divine

in Matter will be automatically saved, in another world — by faith alone, without understanding, without intelligence. They have not seen the supramental world nor that the great Sacrifice of the Divine in Matter is the sacrifice of involution which must culminate in the total revelation of the Divine in Matter itself.

19 March 1958

(M9:296-301)

* * *

*(Mother speaks of an experience She had during
the Wednesday class at the playground.)*

It was so strong, so strong that it was really inexpressible. The negative experience of no longer being an individual, or in other words, the dissolution of the ego, took place a long time ago and still takes place quite often: the ego completely vanishes. But this was a positive experience of being . . . not just the universe in its totality, but something else — ineffable, yet concrete, absolutely concrete! Unutterable¹ — and yet utterly concrete: the divine Person beyond the Impersonal.

The experience lasted for only a few minutes. And I knew, then, that all our words . . . all our words are empty. But circumstances were such that I had to speak . . .

1 October 1958

(MC)

1. Later, Mother added: "Because I do not say everything; when I am in that state, there is a lethargy of expression!"

* * *

Before, I always had the negative experience of the disappearance of the ego, of the oneness of Creation, where everything implying separation disappeared — an experience that, personally, I would call negative. Last Wednesday, while I was speaking (and that's why at the end I could no longer find my words), I seemed suddenly to have left this negative phenomenon and entered into the positive experience: the experience of *being* the Supreme Lord, the experience that nothing exists but the Supreme Lord — all is the Supreme Lord, there is nothing else. And at that moment, the feeling of this infinite power that has no limit, that nothing can limit, was so overwhelming that all the functions of the body, of this mental machine that summons up words, all this was . . . I could no longer speak French. Perhaps the words could have come to me in English — probably, because it was easier for Sri Aurobindo to express himself in English, and that's how it must have happened: it was the part embodied in Sri Aurobindo (the part of the Supreme that was embodied in Sri Aurobindo for its manifestation) that had the experience. This is what joined

back with the Origin and caused the experience — I was well aware of it. And that is probably why its transcription through English words would have been easier than through French words (for at these moments, such activities are purely mechanical, rather like automatic machines). And naturally the experience left something behind. It left the sense of a power that can no longer be ‘qualified’, really. And it was there yesterday evening.

The difficulty — it’s not even a difficulty, it’s just a kind of precaution that is taken (automatically, in fact) in order to . . . For example, the volume of Force that was to be expressed in the voice was too great for the speech organ. So I had to be a little attentive — that is, there had to be a kind of filtering in the outermost expression, otherwise the voice would have cracked. But this isn’t done through the will and reason, it’s automatic. Yet I feel that . . . the capacity of Matter to contain and express is increasing with phenomenal speed. But it’s progressive, it can’t be done instantly. There have often been people whose outer form broke because the Force was too strong; well, I clearly see that it is being dosed out. After all, this is exclusively the concern of the Supreme Lord, I don’t bother about it — it’s not my concern and I don’t bother about it — He makes the necessary adjustments. Thus it comes progressively, little by little, so that no fundamental disequilibrium occurs. It gives the impression that one’s head is swelling so tremendously it will burst! But then if there is a moment of stillness, it adapts; gradually, it adapts.

Only, one must be careful to keep the ‘sense of the Unmanifest’ sufficiently present so that the various things — the elements, the cells and all that — have time to adapt. The sense of the Unmanifest, or in other words, to step back into the Unmanifest. This is what all those who have had experiences have done; they always believed that there was no possibility of adaptation, so they left their bodies and went off.

4 October 1958

(MC)

* * *

There are two parallel things that, from the eternal and supreme point of view, are of identical importance, in that both are equally essential for the realisation to be a true realisation.

On the one hand, there is what Sri Aurobindo — who, as the Avatar, represented the supreme Consciousness and Will on earth — declared me to be, that is, the supreme universal Mother; and on the other hand, there is what I am realising in my body through the integral sadhana. I could be the supreme Mother and not do any sadhana, and as a matter of fact, as long as Sri Aurobindo was in his body, it was he who did the sadhana, and I received the effects. These effects were automatically established in the outer being, but he was the one doing it, not I — I was merely the bridge between his sadhana and the world. Only when he left his body was I forced

to take up the sadhana myself; not only did I have to do what I was doing before — being a bridge between his sadhana and the world — but I had to carry on the sadhana myself. When he left, he turned over to me the responsibility for what he himself had been doing in his body, and I had to do it. So there are both these things. Sometimes one predominates, sometimes the other (I don't mean successively in time, but . . . it depends on the moment), and they are trying to combine in a total and perfect realisation: the eternal, ineffable and immutable Consciousness of the Executrix of the Supreme, and the consciousness of the sadhak of the integral Yoga who strives in an ascending effort towards an ever increasing progression.

To this has been added a growing initiation into the supramental realisation which is (I understand it well now) the perfect union of what comes from above and what comes from below, or in other words, the eternal position and the evolutionary realisation.

Then — and this becomes rather amusing like life's play . . . Depending upon each one's nature and position and bias, and because human beings are very limited, very partial and incapable of a global vision, there are those who believe, who have faith, or to whom the eternal Mother is revealed through Grace, who have this kind of relationship with the eternal Mother — and there are those who themselves are plunged in sadhana, who have the consciousness of a developed sadhak, and thereby have the same relationship with me as one has with what they generally call a 'realised soul'. Such persons consider me the prototype of the Guru teaching a new way, but the others don't have this relationship of sadhak to Guru (I am taking the two extremes, but of course there are all the possibilities in between), they are only in contact with the eternal Mother and, in the simplicity of their hearts, they expect Her to do everything for them. If they were perfect in this attitude, the eternal Mother would do everything for them — as a matter of fact, She does do everything, but as they aren't perfect, they cannot receive it totally. But the two paths are very different, the two kinds of relationships are very different; and as we all live according to the law of external things, in a material body, there is a kind of annoyance, an almost irritated misunderstanding, between those who follow this path (not consciously and intentionally, but spontaneously), who have this relationship of the child to the Mother, and those who have this other relationship of the sadhak to the Guru. So it creates a whole play, with an infinite diversity of shades.

But all this is still in suspense, on the way to realisation, moving forward progressively; therefore, unless we are able to see the outcome, we can't understand a thing. We get confused. Only when we see the outcome, the final realisation, only when we have *touched there*, will everything be understood — then it will be as clear and as simple as can be. But meanwhile, my relationships with different people are very funny, utterly amusing!

Those who have what I would call the more 'outer' relationship compared to the other (although it is not really so) — the relationship of yoga, of sadhana —

consider the others superstitious; and the others, who have faith or perception, or the Grace to have understood what Sri Aurobindo meant (perhaps even before knowing what he said, but in any event, after he said it), discard the others as ignorant unbelievers! And there are all the gradations in between, so it really becomes quite funny!

It opens up extraordinary horizons; once you have understood this, you have the key — you have the key to many, many things: the different positions of each of the different saints, the different realisations and . . . it resolves all the incoherencies of the various manifestations on earth.

For example, this question of Power — *the* Power — over Matter. Those who perceive me as the eternal, universal Mother and Sri Aurobindo as the Avatar are surprised that our power is not absolute. They are surprised that we have not merely to say, “Let it be thus” for it to be ‘thus’. This is because, in the integral realisation, the union of the two is essential: a union of the power that proceeds from the eternal position and the power that proceeds from the sadhana through evolutionary growth. Similarly, how is it that those who have reached even the summits of yogic knowledge . . . need to resort to beings like gods or demigods to be able to realise things? — Because they have indeed united with certain higher forces and entities, but it was not decreed since the beginning of time that they were this particular being. They were not born as this or that, but through evolution they united with a latent possibility in themselves. Each one carries the Eternal within himself, but one can join Him only when one has realised the complete union of the latent Eternal with the eternal Eternal.

And . . . this explains everything, absolutely everything: how it works, how it functions in the world.¹ I was saying to myself, “But I have no powers, I have no powers!” Several days ago, I said, “But after all, I *know who* is there, I know, yet how is it that . . . ? There, up to there (*the level of the head*), it is all-powerful, nothing can resist — but here . . . it is ineffective.” So those who have faith, even an ignorant but real faith (it can be ignorant but nevertheless it is real), say, “What! How can you have no powers?” . . . Because the sadhana is not yet over.

The Lord will possess his universe only when the universe will have consciously become the Lord.

10 October 1958

(MC)

* * *

1. Mother added: “The most beautiful part of the experience is missing . . . When I try to formulate something in too precise a way, all the vastness of the experience evaporates. The entire world is being revealed in all its organisation down to the minutest details — but *everything* simultaneously — how can that be explained? It’s not possible.”

When you follow the ascending path, the work is relatively easy. I had already covered this path by the beginning of the century and had established a constant relationship with the Supreme — That which is beyond the Personal and the gods and all the outward expressions of the Divine, but also beyond the Absolute Impersonal. It's something you cannot describe; you must experience it. And this is what must be brought down into Matter. Such is the descending path, the one I began with Sri Aurobindo; and there, the work is immense.

The thing can still be brought down as far as the mental and vital planes (although Sri Aurobindo said that thousands of lifetimes would be needed merely to bring it down to the mental plane, unless one practised a perfect *surrender*). With Sri Aurobindo, we went down below Matter, right into the Subconscious and even into the Inconscious. But after the descent comes the transformation, and when you come down to the body, when you attempt to make it take one step forward — oh, not even a real step, just a little step! — everything starts grating; it's like stepping on an anthill . . . And yet the presence, the help of the supreme Mother, is there constantly; thus you realise that for ordinary men such a task is impossible, or else millions of lives would be needed — but in truth, unless the work is done for them and the sadhana of the body done for the entire earth consciousness, they will never achieve the physical transformation, or else it will be so remote that it is better not even to speak of it. But if they open themselves, if they give themselves over in an integral *surrender*, the work can be done for them — they have only to let it be done.

The path is difficult. And yet this body is full of goodwill; it is filled with the psychic in every one of its cells. It's like a child. The other day, it cried out quite spontaneously, "O my Sweet Lord, give me the time to realise You!" It did not ask to hasten the process, it did not ask to lighten its work; it only asked for enough *time* to do the work. "Give me the time!"

I could have begun this work on the body thirty years ago, . . . It took this illness to enable me truly to begin doing the sadhana of the body. It does not mean that thirty years were wasted, for it is likely that had I been able to start this work thirty years ago, it would have been premature. The consciousness of the others also had to develop — the two are linked, the individual progress and the collective progress, and one cannot advance if the other does not advance.

I have also come to realise that for this sadhana of the body, the mantra is essential. Sri Aurobindo gave none; he said that one should be able to do all the work without having to resort to external means. Had he reached the point where we are now, he would have seen that the purely psychological method is inadequate and that a japa is necessary, because only japa has a direct action on the body. So I had to find the method all alone, to find my mantra by myself. But now that things are ready, I have done ten years of work in a few months. That is the difficulty, it requires time . . .

And I repeat my mantra constantly — when I am awake and even when I sleep. I say it even when I am getting dressed, when I eat, when I work, when I speak with others; it is there, just behind in the background, all the time, all the time.

In fact, you can immediately see the difference between those who have a mantra and those who don’t. With those who have no mantra, even if they have a strong habit of meditation or concentration, something around them remains hazy and vague. Whereas the japa imparts to those who practise it a kind of precision, a kind of solidity: an armature. They become galvanised, as it were.

19 May 1959

(MC)

* * *

For the West, with all its outward development, a few centuries may be needed before the junction between the two worlds can be made. And yet these two worlds — the physical world and the world of Truth — are not distant from one another. They are as if superimposed. The world of Truth is there, close by, like a lining of the other.

Shortly before the 15th of August I had a unique experience that exemplifies all this. For the first time the supramental light entered directly into my body, without passing through the inner beings. It entered through the feet (a red and gold colour — marvellous, warm, intense), and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped. But then, I very clearly received the indication to make the Calm and Peace descend, to widen all this body-consciousness and all these cells, so that they could contain the supramental light. So I widened, and as the light was ascending, I brought down the vastness and an unshakable peace. And suddenly, there was a second of fainting.

I found myself in another world, but not far away (I was not in a total trance). This world was almost as substantial as the physical world. There were rooms — Sri Aurobindo’s room with the bed he rests on — and he was living there, he was there all the time: it was his abode. Even my room was there, with a large mirror like the one I have here, combs, all kinds of things. And the substance of these objects was almost as dense as in the physical world, but they shone with their own light. It was not translucent, not transparent, not radiant, but self-luminous. The various objects and the material of the rooms did not have this same opacity as the physical objects here, they were not dry and hard as in the physical world.

And Sri Aurobindo was there, with a majesty, a magnificent beauty. He had all his beautiful hair as before. It was all so concrete, so substantial — he was even being served some kind of food. I remained there for one hour (I had looked at my

watch before and I looked at it afterwards). I spoke to Sri Aurobindo, for I had some important questions to ask him about the way certain things are to be realised. He said nothing. He listened to me quietly and looked at me as if all my words were useless: he understood everything at once. And he answered me with a gesture and two expressions on his face, an unexpected gesture that did not at all correspond to any thought of mine; for example, he picked up three combs that were lying near the mirror (combs similar to those I use here, but larger) and he put them in his hair. He planted one comb in the middle of his head and the two others on each side, as if to gather all his hair over his temples. He was literally *coiffed* with these three combs, which gave him a kind of crown. And I immediately understood that by this he meant that he was adopting my conception: "You see, I embrace your conception of things, and I coif myself with it; it is my will." Anyway, I remained there for one hour.

And when I awoke, I didn't have this feeling of returning from afar and of having to re-enter my body, as I usually do. No, it was simply as though I were in this other world, then I took a step backwards and found myself here again. It took me a good half an hour to understand that this world here existed as much as the other and that I was no longer on the other side but here, in the world of falsehood. I had forgotten everything — people, things, what I had to do; everything had gone, as if it had no reality at all.

You see, it's not as if this world of Truth had to be created from nothing: it is fully ready, it is there, like a lining of our own present world. Everything is there, *everything* is there.

I remained in that state for two full days, two days of absolute felicity. And Sri Aurobindo was with me the whole time, the whole time — when I walked, he walked with me, when I sat down, he sat next to me. On the day of August 15th, too, he remained there constantly during the darshan. But who was aware of it? A few — one or two — felt something. But who saw? — No one.

And I showed all these people to Sri Aurobindo, this whole field of work, and asked him *when* this other world, the real one that is there, so near, would come to take the place of our world of falsehood. *Not ready*. That was all he replied. *Not ready*.

Sri Aurobindo gave me two days of this — total bliss. But all the same, by the end of the second day I realised that I could not continue to remain there, for the work was not advancing. The work must be done in the body; the realisation must be attained here in this physical world, for otherwise it is not complete. So I withdrew from that world and set to work here again.

And yet, it would take little, very little, to pass from this world to the other, or for the other to become the real world. A little click would be enough, or rather a little reversal in the inner attitude. How should I put it? . . . It is imperceptible to the ordinary consciousness; a very little inner shift would be enough, a change in quality.

It is similar with this japa: an imperceptible little change, and one can pass from a more or less mechanical, more or less efficient and real japa, to the true japa full of power and light. I even wondered if this difference is what the tantrics call the ‘power’ of the japa. For example, the other day I was down with a cold. Each time I opened my mouth, there was a spasm in the throat and I coughed and coughed. Then a fever came. So I looked, I saw where it was coming from, and I decided that it had to stop. I got up to do my japa as usual, and I started walking back and forth in my room. I had to apply a certain will. Of course, I could do my japa in trance, I could walk in trance while repeating the japa, because then you feel nothing, none of all the body’s drawbacks. But the work has to be done in the body! So I got up and started doing my japa. Then, with each word pronounced — the Light, the full Power. A power that heals everything. I began the japa tired, ill, and I came out of it refreshed, rested, cured. So those who tell me they come out of it exhausted, contracted, emptied, it means that they are not doing it in the true way.

I understand why certain tantrics advise saying the japa in the heart centre. When one applies a certain enthusiasm, when each word is said with a warmth of aspiration, then everything changes. I could feel this difference in myself, in my own japa.

In fact, when I walk back and forth in my room, I don’t cut myself off from the rest of the world — although it would be so much more convenient! . . . All kinds of things come to me — suggestions, wills, aspirations. But automatically I make a movement of offering: things come to me and just as they are about to touch my head, I turn them upwards and offer them to the Light. They don’t enter into me. For example, if someone speaks to me while I am saying my japa, I hear quite well what is being said, I may even answer, but the words remain a little outside, at a certain distance from the head. And yet sometimes, there are things that insist, more defined wills that present themselves to me, so then I have to do a little work, but all that without a pause in the japa. If that happens, there is sometimes a change in the quality of my japa, and instead of being fully the power, fully the light, it is certainly something that produces results, but results more or less sure, more or less long to fructify; it becomes uncertain, as with all things of this physical world. Yet the difference between the two japas is imperceptible; it’s not a difference between saying the japa in a more or less mechanical way and saying it consciously, because even while I work I remain fully conscious of the japa — I continue to repeat it putting the full meaning into each syllable. But nevertheless, there is a difference. One is the all-powerful japa; the other, an almost ordinary japa . . . There is a difference in the inner attitude. Perhaps for the japa to become true, a kind of joy, an elation, a warmth of enthusiasm has to be added — but especially joy. Then everything changes.

Well, it is the same thing, the same imperceptible difference, when it comes to entering the world of Truth. On one side there is the falsehood, and on the other,

close by, like the lining of this one, the true life. Only a little difference in the inner quality, a little reversal, is enough to pass to the other side, into the Truth and Light.

Perhaps simply to add joy would suffice.

I will have to look at this in my body since that is where it is happening, where things are being prepared.

This other world you speak of, this world of Truth, is it the supramental world?

My feeling is that this life which Sri Aurobindo is living right now is not the full satisfaction of the supramental life for him.

In this other world, there was infinity, majesty, perfect calm, eternity — all was there.

Perhaps it was joy that was missing.

Of course, Sri Aurobindo himself had joy. But I had the impression that it was not total and that this is why I had to continue the work. I felt that it could only be total when things here have changed.

6 October 1959

(MC)

* * *

To the most stubborn goes the victory.

When I started my japa one year ago, I had to struggle with every possible difficulty, every contradiction, prejudice and opposition that fills the air. And even when this poor body began walking back and forth for japa, it used to knock against things, it would start breathing all wrong, coughing; it was attacked from all sides until the day I caught the Enemy and said, "Listen carefully. You can do whatever you want, but I'm going right to the end and nothing will stop me, even if I have to repeat this mantra ten crore times." The result was really miraculous, like a cloud of bats flying up into the light all at once. From that moment on, things started going better.

You have no idea what an irresistible effect a well-determined will can have.

Some difficulties remained, of course, but they stemmed more from what had to change within.

Actually, difficulties come from very small things; they may seem quite commonplace, totally uninteresting, but they block the way. They come for no earthly reason — some detail, a word that comes rubbing against a sensitive spot, an illness in someone close to me, anything at all, and suddenly something in me contracts. Then all the work has to be started afresh as though nothing had been done.

Of all forms of ego, you might think that the physical ego is the most difficult to

conquer (or rather, the body ego, because the work was already done long ago on the physical ego). It might be thought that the form of the body is a point of concentration, and that without this concentration or hardness, physical life would not be possible. But that’s not true. The body is really a wonderful instrument; it’s capable of widening and of becoming vast in such a way that everything, everything — the slightest gesture, the least little task — is done in a wonderful harmony and with a remarkable plasticity. Then all of a sudden, for something quite stupid, a draft, a mere nothing, it forgets — it shrinks back into itself, it gets afraid of disappearing, afraid of not being. And everything has to be started again from scratch. So in the yoga of Matter you start realising how much endurance is needed. I calculated it would take 200 years to say ten crore of my japa. Well, I’m ready to struggle 200 years if necessary, but the work will be done.

Sri Aurobindo had made it clear to me when I was still in France that this yoga in Matter is the most difficult of all. For the other yogas, the paths have been well laid, you know where to tread, how to proceed, what to do in such-and-such a case. But for the yoga of Matter, nothing has ever been done, never, so at each moment everything has to be invented.

Of course, things are now going better, especially since Sri Aurobindo became established in the subtle physical, an almost material subtle physical. But there are still plenty of question marks . . . The body understands once, and then it forgets. The Enemy’s opposition is nothing, for I can see clearly that it comes from outside and that it’s hostile, so I do what’s necessary. But where the difficulty lies is in all the small things of daily material life — suddenly the body no longer understands, it forgets.

Yet it’s *happy*. It loves doing the work, it lives only for that — to change, to transform itself is its reason for being. And it’s such a docile instrument, so full of good will! Once it even started wailing like a baby: “O Lord, give me the time, the time to be transformed . . .” It has such a simple fervour for the work, but it needs time — time, that’s it. It wants to live only to conquer, to win the Lord’s Victory.¹
28 January 1960

(MC)

1. As a matter of fact, Mother had ended upon this sentence: “It wants to live only to conquer.” Then the next day, Mother sent the following note to the disciple: “Friday, 29.1.60 — yesterday, when I left you, the experience was there, but in my hurry to leave, the words did not come correctly, or rather they were incomplete (I had said, ‘to live only to conquer’). What my body was experiencing was, ‘Live to win the Lord’s Victory.’ ”

PART SIX

. . . yesterday, in fact, I was looking (with all these mantras and these prayers and this whole vibration that has descended into the atmosphere, creating a state of constant calling in the atmosphere), and I remembered the old movements and how everything now has changed! I was also thinking of the old disciplines, one of which is to say, “I am That.” People were told to sit in meditation and repeat, “I am That,” to reach an identification. And it all seemed to me so obsolete, so childish, but at the same time a part of the whole. I looked, and it seemed so absurd to sit in meditation and say, “I am That”! ‘I,’ what is this ‘I’ who is That; what is this ‘I,’ where is it? . . . I was trying to find it, and I saw a tiny, microscopic point (to see it would almost require some gigantic instrument), a tiny, obscure point in an immensity of Light, and that little point was the body. At the same time — it was absolutely simultaneous — I saw the Presence of the Supreme as a very, very, very, *very* immense Being, within which was ‘I’ in an attitude of . . . (‘I’ was only a sensation, you see), an attitude . . . (*gesture of surrender*) like this. There were no limits, yet at the same time, one felt the joy of being permeated, enveloped and of being able to widen, widen, widen indefinitely — to widen the whole being, from the highest consciousness to the most material consciousness. And then, at the same time, to look at this body and to see every cell, every atom vibrating with a divine, radiant Presence with all its Consciousness, all its Power, all its Will, all its Love — all, all, really — and a joy! An extraordinary joy. And one did not disturb the other, nothing was contradictory and everything was felt at the same time. That was when I said, “But truly! This body had to have the training it has had for more than seventy years to be able to bear all that without starting to cry out or dance or leap up or whatever it might be!” No, it was calm (it was exultant, but it was very calm), and it remained in control of its movements and its words. In spite of the fact that it was really living in another world, it could apparently act normal due to this strenuous training in self-control by the *reason* — by the reason — over the whole being, which has tamed it and given it such a great cohesive power that I can *be* in the experience, I can *live* this experience, and at the same time respond with the most amiable of smiles to the most idiotic questions!

And then, it always ends in the same way, by a canticle to the action of the grace: “O, Lord! You are truly marvellous! All the experiences I have needed to pass through You have given to me, all the things I needed to do to make this body ready You have made me do, and always with the feeling that it was You who was making me do it” — and with the universal disapproval of all the right-minded humanity!

6 July 1958

(MC)

* * *

Experience on the Night of 12 April 1962

[After several weeks of grave illness which threatened the Mother's life.]

Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on.

The certitude that what is to be done is *done*.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion — something that had no reality, no existence. Only Love and Love and Love and Love — immense, formidable, stupendous, carrying everything.

And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: “You have accepted that the world should know the Supramental Truth . . . and it will be expressed totally, integrally.” Yes, yes. . . .

And the thing is *done*.

(Long silence)

The individual consciousness came back: just the sense of a limitation, a limitation of pain; without that, no individual.

And we set out again on the way, sure of Victory.

The skies are full of the songs of Victory.

The Truth alone exists; it alone shall be manifested. Forward!

Glory to Thee, Lord, Supreme Triumpher!

(Silence)

Now, to the work.

Patience, endurance, perfect equality, and an absolute faith.

(Silence)

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord.
There was no difference, no difference.

We are That, we are That, we are That.

(Silence)

Later I shall explain better. The instrument is not yet ready. This is only the beginning.

[Afterwards Mother added:]

The experience lasted for at least four hours.

There are many things which I shall say later.

13 April 1962

(M15:391-92)

* * *

Dialogue with a Materialist

*O Death, thou speakest Truth but Truth that slays,
I answer to thee with the Truth that saves.*

Sri Aurobindo, *Savitri*, Book X, Canto 3

The other day, in dealing with a question of work, I had occasion to explain my position from the standpoint of the materialists’ conviction. I do not know where they stand now, for I do not concern myself with that generally.

For them, all the experiences that men have are the result of a mental phenomenon — it is that. We have attained a progressive mental development. They would be quite unable to say why or how! — but in brief, it is Matter that has developed Life, and Life that has developed Mind, and all the so-called spiritual experiences of man are mental constructions — they use other words, but I believe that this is their idea. In any case, it is a negation of all spiritual existence in itself and a negation of a Being or of a Force or of Something higher which governs everything.

I repeat, I do not know where they stand now, but I was faced with a conviction like that.

And so I said: “But it is very simple! I accept your point of view. There is nothing else except what we see, humanity as it is, and all the so-called inner phenomena are due to a mental, a cerebral action; and when you die, you die — that is to say, when the phenomenon of agglomeration reaches the end of its life and

dissolves, everything dissolves. It is all right.”

Probably if things had been like that, life would have appeared so disgusting that I would have gone out of it long ago. But I must immediately say that it is not for a moral or even a spiritual reason that I disapprove of suicide. It is for me a cowardice, and there is something in me that does not like cowardice, and therefore I would not . . . I would never run away from the problem.

That is point number one.

And then, once you are here, you ought to go to the end, even if the end is nothingness — you go till the end, and it is better to go in the best way possible, that is to say, the way most satisfactory to you. It happens that I had some philosophical curiosity and studied a little about all these problems. I found myself in the presence of Sri Aurobindo’s teaching, and what he says is for me the most satisfactory of all. What he has taught (I should say revealed, but not to a materialist) is, among the systems formulated by man, by far the most satisfactory for me, the most complete, answering in the most satisfactory way all the questions that can be put, the one that helps me most in life to have the feeling that it is worth something. Therefore I try to conform entirely to what he teaches and to live it integrally in the best possible way to live — best for me. It is all the same to me if others do not believe in it — whether they believe in it or not makes no difference for me. I do not need to be supported by the conviction of others; my own satisfaction is enough. Well, there is nothing more to say.

The experiment lasted for a long time. In complete detail, to all problems I answered like that. And when I had ended, I told myself, “But this is marvellous as an argument!” Because all the elements of doubt, ignorance, incomprehension, ill-will, negation, all those things that come — immediately they go away with that argument; they are annulled, they have no effect.

And afterwards, everything was securely grasped, solid.

What have you got to say?

(Silence)

It is much easier to reply to materialists who are uncompromising, convinced, sincere (that is to say, sincere within the limits of their consciousness) than to people having a religion — much easier!

But naturally, from the intellectual point of view, all human convictions have an explanation and a place. There is nothing men have thought which is not the deformation of a truth. The difficulty is not there, but rather in the fact that for religious people there are things which it is their duty to believe and it is a sin to let the mind discuss them — and so they shut themselves up, naturally, and they can never make any progress. Whereas the materialists, on the contrary, are supposed to know everything, explain everything: they explain everything rationally. And

thus (*Mother laughs*) by the very fact that they explain everything, they can be led to wherever one wants to go.

With religious people nothing can be done.

Yes.

But after all, that also is not good. If they have been clinging to a religion, it is because that religion has helped them in one way or another, it has helped in them precisely something which wanted to have a certitude, not to have to search but to be able to rest on something solid without being responsible for the solidity — somebody else is responsible (*Mother laughs*) and it goes on like that. It is a lack of compassion to want to pull them out of that — it is better to leave them where they are. I never dispute with someone who has a faith — let him keep his faith! I take care not to tell him anything that might shake his faith, because it would not be good — they are not capable of having another.

But to a materialist: “I do not dispute, I accept your standpoint; only, you have nothing to say — I have taken my position; you take yours. If you are satisfied with what you have, keep it. If it helps you to live, it is quite all right.

“But you have no right to blame me or criticise me, because it is on your own basis. Even if all that I imagine is simply an imagination, I prefer my imagination to yours.”

There!

7 September 1963

(M15: 393-95)

* * *

Above all, to be confident. The big difficulty in Matter is that the material consciousness (that is to say, the mind in Matter) has been formed under the pressure of difficulties — difficulties, obstacles, sufferings, struggles. It has been, so to say, “worked out” by these things and that has left upon it a stamp, almost of pessimism, defeatism, which is certainly the greatest obstacle.

It is of this that I am conscious in my own work. The most material consciousness, the most material mind is accustomed to act, to make an effort, to advance through whippings; otherwise, it is *tamas*. And then, so far as it imagines, it imagines always difficulty, always the obstacle or always the opposition, and that slows down the movement terribly. Very concrete, very tangible and *often repeated* experiences are needed to convince it that behind all its difficulties there is a Grace, behind all its failures there is the Victory, behind all its pains, its sufferings, its contradictions, there is Ananda. Of all efforts it is this one which has to be repeated most often; all the while you are obliged to stop or to remove, to convert a pessimism, a doubt or

an imagination altogether defeatist.

I am speaking exclusively of the material consciousness. Naturally, when something comes down from above, that makes, well . . . a crash, like that (*Mother makes a gesture of flattening*), then all is silent, all stops and waits. But . . . I understand well why the Truth, the Truth-Consciousness does not express itself more constantly, because the difference between its Power and the power of Matter is so great that the power of Matter is, as it were, annulled — but then that does not mean transformation, that means crushing. That is what they used to do in ancient times — they crushed all this material consciousness under the weight of a Power against which nothing can struggle, which nothing can oppose. And then one had the impression: “There you are! It has been done.” But it has not been done, not at all! — for the rest, down below, remained as before, without changing.

Now it is being given the full possibility to change; well, for that you must allow it full play and not interpose a Power that crushes it — this I understand very well. But this consciousness has the obstinacy of the imbecile. How many times during a suffering, for example, when a suffering is there, acute, and one has the impression that it is going to become unbearable, there is the little inner movement (within the cells) of Call — the cells send their S.O.S. — everything stops, the suffering disappears, and often (now more and more) it is replaced by a feeling of blissful well-being; but the very first reaction of this imbecile material consciousness is: “Ah! We shall see how long that is going to last”, and naturally, by this movement it demolishes everything — one must begin all over again.

I believe that for the effect to be lasting — not a miraculous effect that comes, dazzles and goes away — it must really be the effect of a *transformation*. One must be very, very patient — we have to deal with a consciousness very slow, very heavy, very obstinate, which is not able to advance rapidly, which clings to what it has, to what has appeared to it as truth; even if it is quite a tiny truth, it clings to that and does not want to move. Then to cure that, one must have very much patience — much patience.

The whole thing is to hold on, to endure, to endure.

Sri Aurobindo has said this many times in many forms: Endure and you’ll conquer . . . bear — bear and you’ll vanquish. Triumph comes to the most enduring.

So then, that seems to be the lesson for these conglomerates here (*Mother points to her body*) — bodies appear to me simply as conglomerates and so long as there is a will behind to keep them together for some reason or other, they remain together. . . . In the last few days, yesterday or the day before, there was this experience: a kind of consciousness wholly decentralised (I am speaking *always* of the physical consciousness, not of the higher consciousness at all), a decentralised consciousness which happened to be here, there, there, in this body, in that body (in what people call “this person” and “that person”, but this notion does not exist very much any more), then there was a kind of intervention of a universal consciousness

with regard to the cells, as though it asked those cells for what reason they wanted to keep this combination, if one can call it so, or that conglomerate. Indeed, they were made to understand or feel the difficulties coming from the number of years, the wear and tear, the external difficulties, in sum, all the deterioration caused by friction and usage — but that seemed to them quite unimportant. The answer was rather interesting in the sense that they did not seem to attach importance to anything other than *the capacity to remain in conscious contact with the higher Force*. It was like an aspiration (not formulated in words, naturally), what is called in English “a yearning”, “a longing” for this contact with the divine Force, the Force of Harmony, the Force of Truth, the Force of Love. And it is because of that that they appreciate the present combination.

It is altogether another point of view.

7 October 1964

(M11: 2-4)

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But with this sadhana that I am following, there are some leading strings which one can pursue. I have some phrases of Sri Aurobindo. . . . For the other sadhanas I had the method: whatever he said was clear; that showed the way, one had not to search. But here he has not done it; only he has said or made some remarks from time to time and these remarks are useful to me (also there is the night when I meet him, but I do not want to count too much upon that, for . . . you become too anxious to have this contact and that spoils everything). There are a few remarks that have been so retained by me and they are, yes, like leading strings; for example, “Endure . . . endure.”

Suppose you have a pain somewhere; the instinct (the instinct of the body, the instinct of the cells) is to shrink and to seek to reject — that is the worst thing, that increases it invariably. Therefore, the first thing to teach the body is to remain immobile, to have no reaction; above all, no shrinking, not even a movement of rejection — a perfect immobility. That is bodily equality.

A perfect immobility.

After the perfect immobility comes the movement of inner aspiration (I always speak of the aspiration of the cells — I use words for what has no word, but there is no other way of expressing it), the surrender, that is to say, the *spontaneous and total* acceptance of the supreme Will (which one does not know). Does the All-Will want things to go this way or that way, that is to say, towards the disintegration of some elements or towards . . . ? And there also, there are infinite shades: there is the passage between two heights (I speak of cellular realisations, do not forget that); I mean one has a certain inner poise, a poise of movement, of life, and it is understood that while passing from one movement to a higher movement, almost always there

occurs a descent and then an ascent — it is a transition. Then, does the shock you receive push you downward to make you rise again or does it push you downward to abandon the old movements? — for there are cellular ways of being that should disappear in order to give place to other ways. There are others that tend to rise upward again with a higher harmony and organisation. This is the second point. And one must wait and see, *without postulating in advance* what should be. Above all, there is the desire — the desire to be at ease, the desire to be in peace, all that — which must absolutely cease, disappear. One must be absolutely without reaction, like this (*gesture with palms open, of motionless offering upward*). And then, when one is like that (“one” means the cells), after a time comes the perception of the category to which the movement belongs, and one has only to follow in order to see whether it is something that has to disappear and be replaced by another thing (which is not known for the moment) or it is something that has to be transformed.

And so on. All the while it is like that.

All this is to tell you that the thought is absolutely immobile; everything happens directly: a matter of vibration. Well, it is only in this way that one can know what one should do. If the thing passes through the mind, especially this physical thinking which is absolutely imbecile, absolutely, you cannot know; so long as it is working you are always led to do what you should not do, to have particularly the bad reaction — the reaction that helps the forces of disorder and obscurity instead of counteracting them. And I am not speaking of anxiety, because for a very long time now there has been no anxiety in my body — a long time, many years — but anxiety is like swallowing a cup of poison.

This is what is called physical yoga.

One must overcome all that. And the only way to do it: at every second all the cells must be (*gesture of motionless offering upward*) in an adoration, in an aspiration — an adoration, an aspiration, an adoration . . . and nothing else. Then after a time there is also delight, then that ends in blissful trust. When this trust is established all will be well. But . . . it is easy to say, it is much more difficult to do. Only, for the moment I am convinced that this is the only means, there is no other.

24 March 1965

(M11: 13-15)

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Since the 15th there has been a whole work of preparation for the transformation. What could one call it? . . . a transfer of power.

The cells, the whole material consciousness obeyed the inner individual consciousness — most often the psychic or the mental (but the mind has been silent since long). But now this material mind is busy organising itself like the other or rather like all the others, like the mind in all the states of being.

It is, as it were, a displacement of the directing will. And there, materially, physically, it is something like a surprise; and a need for identification with the new direction — that is a little difficult. It is difficult also to explain. . . . It is no more the same thing which makes you act — “to act” means everything, to move, to walk, anything. It is no more the same centre. And then, if through habit you try to cling to the old centre, oh! it makes a great disorder and you must be very careful not to let the habit, the old habit, express itself, manifest itself.

It is difficult to say. It is still too much only an action.

Thought here, in this brain, finds it difficult to adapt itself. Because for two days (two days continuously, I mean) there was all the while an aspiration: “How will this new world be when it becomes material here? How will this new world be?” And then that put me so much “within” that I was . . . I was not distant, but there was a kind of a thick blanket of haze between me and the world as it is. It was there even today.

(Silence)

This morning, for example, several times, for some time (I do not know how long, but not very short, a quarter of an hour, half an hour, I do not know), the cells of the body, that is to say, the form of the body, had the experience that to remain together or to be dissolved depends on a certain attitude — an attitude or a will, something of both will and attitude. And with the perception (sometimes almost double at the same time, one being rather a memory and the other a thing lived) of what makes you move, act, know: the old way as a memory, and the new in which evidently there is no reason to be dissolved unless one chooses it — that has no meaning, it is a meaningless thing: why be dissolved?

And if, at the time when one falls back — it is not exactly that — when the old consciousness comes back to the surface, if one is not very careful, that produces naturally a swoon.

During — oh! it was long — the whole time between five o’clock and quarter to six, it was like that.

That gives, *at the same time*, the feeling of the unreality of life and of a reality which one might call eternal: the feeling of death does not exist, it means nothing, it is merely a choice. And the dislocation, which has no meaning, which has no reason to be there, is a fantasy.

And then all the old way of seeing, feeling, perceiving, is there behind, like a kind of blanket — a blanket of haze, which renders the contact woolly, imprecise.

Now that I have regained the ordinary consciousness, I can express the thing; otherwise it would be difficult to express. And the contrast or the opposition is painful, a suffering; both complain: the old has the feeling that it swoons, and the new that it is not left quiet. When you are in one or the other, it is all right, but when

the two are together, it is not very pleasant. And there is a kind of feeling of uncertainty; you do not know very well where you are, whether you are here or you are there; you do not know exactly.

But this change of initiating power, if one may say, this transfer of power, has had upon me the effect of a unique experience, of something that had never taken place before. Unhappily, that did not last long. But the experience has left a kind of certitude in the body — it is less uncertain of the future. It came to it, as if to tell it: “It will be like that.”

If that remains, it is evident immortality.

How do you define this physical mind which was made the object of the transfer of power?

It is not the physical mind. It is long since the physical mind has changed. . . . It is the material mind — not even the material mind: it is the mind *of Matter*. It is the mental substance which belongs to Matter itself, to the cells. That is what was once called the “spirit of the form”, when it was said that mummies kept their body intact as long as the spirit of the form persisted. It is that mind, this wholly material mind. The other, the physical mind, was organised long ago.

Then what is the difference between this material mind and the physical mind?

The physical mind is the mind of the physical personality formed by the body. It grows with the body, but it is not the mind of Matter: it is the mind of the physical being. For example, it is this physical mind which gives the character — the bodily character, the physical character — and which is in a large measure formed by atavism and by education. All this is called the “physical mind”. Yes, it is the result of atavism, of education and of the formation of the body; it is what forms the physical character. For example, there are people who are patient, people who are strong, etc. — physically I mean, not for vital or mental reasons, but purely physically; you have a character. It is the physical mind. And this is part of all integral yoga; you go through the discipline of this physical mind. More than sixty years ago I did it.

But then, for example, this mind which is spontaneously defeatist, having all sorts of fears, apprehensions, always seeing the worst, repeating always the same things, is it the physical mind or the material mind?

That is the most unconscious part of the physical mind and that is the link joining the physical mind and this material substance. But it is already an organised mind, you must understand. It is the most material part touching the mind. . . . How can

one call this “mind”? You cannot even call it the bodily mind — it is the mind of the cells, it is a cellular mind.

This cellular mind exists in animals, and even a little (very little, as a promise) beginning in the plants — they respond to a mental action. They do respond. As soon as Life manifests, there is already a promise of mind, of mental movement. And in animals it is clear. Whereas this physical mind truly begins to exist only in man. It is this which very little children already have; they already have a physical mind; that is to say, two babies are not the same, their reactions are not the same, there is already a difference. And it is this, above all, which is given to you with the special *form* of your body, by atavism, and then fully developed by education.

No, the physical mind, as soon as you take up an integral yoga, must be dealt with; but this material mind, the cellular one, I assure you, is altogether new, yes, altogether new.

It is the mind which was like an uncoordinated substance, which was constantly active, but not organised (*Mother makes a gesture of continuous trepidation*). It is this which is now being organised. It is that which is important — for Sri Aurobindo had said that it was unorganisable and it had only to be thrown out of existence. And I too had the same impression. But when the action for transformation upon the cells is constant, this material mind begins to be organised. It is this that is wonderful — it begins to be organised. And as it is being organised, it learns to *keep silent* — that is most remarkable! It learns to keep quiet, keep silent and allow the supreme Force to act without interfering.

The greatest difficulty is in the nerves, because they are so accustomed to the ordinary conscious will that when it stops and the direct Action from the highest is asked for, they go mad, as it were. The other day I had this experience, which lasted more than an hour, and it was difficult; but this taught me many things — many. And all this is what can be called the “transfer of power”; the former power withdraws; and then before the body adapts itself to the new power, there is a period which is critical. As all the cells are in a state of constant aspiration, it goes relatively quickly, but all the same . . . the minutes are long.

But more and more there is a kind of certitude in the cells that whatever happens is in view of this transformation and this transfer of directing power. And even at the time when it is materially painful (not even physically: materially painful), the cells keep this certitude. And then they resist, they bear the suffering without depression, without being affected in any way, with this certitude that it is to prepare for the transformation, the process of transformation and of the transfer of directing power. As I said, it is in the nerves that the experience is the most painful — naturally, because they are the most sensitive cells, those that have the most acute sensation. But they have a very considerable, very spontaneous, spontaneously strong receptivity — without any effort — to the harmonious physical vibration (which is very rare, but still it exists in some individuals). And this physical vibration, what might be

called a physical *force*, a harmonious physical vibration (spontaneously harmonious, without the necessity of a mental vibration, like the vibrations of a flower, for example; there are physical vibrations like that, which carry in themselves a harmonious force) — the nerves are extremely sensitive and receptive to this vibration, which puts them right immediately.

It is very interesting, it explains much, explains many things. A day will come when all this will be explained and put in its place. It is not yet the time to reveal, but it is very interesting.

I have truly the impression that it is being organised, the work has begun to be organised.

Naturally, one must carefully avoid allowing a mental organisation to intervene; that is why I do not try to explain too much; the mind would come in and then it is no more that.

21 August 1965

(M11:16-21)

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I experienced this morning, for two hours, a kind of blissful state in which there was such a clear consciousness that all the forms of life, in all the worlds and at all moments, are the expression of a choice — one chooses to be like that.

It is very difficult to say with words. . . . The kind of obligation in which one believes oneself to be living, to which one believes oneself to be submitted, had completely disappeared, and it was quite a spontaneous and natural perception that the life upon earth, and the life in other worlds, and all kinds of life upon earth and all kinds of life in other worlds are simply a question of choice: you have chosen to be like that and you choose constantly to be like this or to be like that, or whether it happens like this or it happens like that; and you choose also to believe that you are submitted to a fatality or to a necessity or to a law which compels you — everything is a question of choice. And there was a feeling of lightness, of freedom, and then a smile for everything. At the same time it gives you a tremendous power. All feeling of compulsion, of necessity — of fatality still more — had disappeared completely. All the illnesses, all the happenings, all the dramas, all that: disappeared. And this concrete and so brutal reality of the physical life: gone completely.

I lived this state for more than an hour and a half this morning. Afterwards, I was obliged to return . . . to a state which appears to me artificial, but which is compulsory because of others, by contact with others and with things, and the innumerable quantity of things to be done. But all the same, in the background the experience remains. And there remains a kind of amused smile for all the complications of life — the state in which one finds oneself has been the fact of a choice, and for the individual the freedom of choice is there, and people have

forgotten it. It is this that is so interesting.

I saw at the same time the whole tableau of human knowledge (because when those states are there, all human realisations, all human knowledge, come like a panorama before the new state and are put each in its place — always, always when an experience comes, it is as though retrospective) and I saw all the theories, the beliefs, the philosophies, the way they link themselves with the new state; it was amusing.

And that does not call for a rest. These experiences are so concrete, so spontaneous and real (they are not the result of a will, still less of an effort) that they do not call for a rest.

But those who managed to have this experience for whatever reason, and who had not a thorough philosophical and mental preparation (the saints or in fact all those who led a spiritual life) had then a very acute impression of the unreality of life and the illusion of life. But it is only a narrow view. It is not that, it is not that. *Everything* is a choice! Everything, everything. The Lord’s choice, but in us, not there (*gesture upward*): here. And we do not know it, it is quite within the heart of ourselves. And when we know it, we can choose — we can choose our choice, it is wonderful.

And this sort of fatality and bondage and hardness of existence, all have disappeared. All disappeared. It was light blue, light rose, all luminous and limpid and light.

I conceive very well that this is not an absolute thing; it was only a way of being, but a very charming way of being. . . . Usually those who have not a sufficient intellectual preparation, when they have an experience of this kind, they believe they have caught the sole truth. And then with that, they dogmatise. But I saw quite well that it is not that, it is *one* way of being, although it is a fine way of being, well, infinitely superior to what we have here. And we can have it here: I have had it. I have had it in an altogether concrete way. And there is always something that is not all right, wrong here or wrong there, or this or that, and then circumstances also that are not all right; always there are difficulties — all that . . . that changes colour. And it becomes light, light — light, supple. All the hardness and stiffness: gone.

And the feeling also that if you choose to be like that, you can continue to be like that. And it is true. It is all the wrong habits — evidently millennial habits upon earth — all the wrong habits that prevent you. But there is no reason why this should not be a permanent state. Because this changes everything! Everything changes! . . . It is evident that if one becomes master of that state, one can change all the circumstances around oneself.

In recent times (for a rather long time), there was this same difficulty with the body, which is not limited and shut up in a shell as is generally the case, and which receives spontaneously, not even with the feeling of “receiving”, which *has* the vibrations of all that surrounds it. And then, when all that surrounds it is, from the

mental and moral point of view, closed, uncomprehending, it is a little difficult; that is to say, they are elements that come and must be transformed. It is a kind of totality, a very multiple and very unstable totality, representing your field of consciousness and action, and upon which you must work all the time to re-establish a harmony, a minimum of harmony. And when around you something goes “wrong” according to the ordinary idea, it makes the work a little difficult. It is at the same time tenuous and persistent and obstinate. I remember, just before the experience, there was in the body an aspiration for harmony, for light, for a kind of smiling peace. The body aspired above all for a harmony, because of all these things that grind and scrape. And probably the experience has been the result of this aspiration.

Only, I have noted that in the life of this body I have never had the same experience twice — I may have the same kind of experience in a higher degree or in a much vaster degree, but never identically the same. And I do not retain the experience; I am all the while, all the while (*gesture forward*), all the while on the march. Yes, the work of transformation of the consciousness is so rapid, must be done so quickly that there is no time to enjoy or dwell upon an experience or get some satisfaction in it for any length of time — it is impossible. It comes forcefully, very forcefully; that is to say, it changes everything. And then something else comes. It is the same with regard to the transformation of the cells. All kinds of small disorders come, but they are visibly, for the consciousness, disorders of transformation; and then one is busy with that point, one wants to re-establish the order. And at the same time there is something that knows pertinently that the disorder has come to make the transition from ordinary automatic functioning to conscious functioning under the direct guidance and the direct influence of the Supreme. And the body itself knows it; all the same it is not amusing to have pain here or pain there, or to have this or that get out of order, but it *knows*. And when that point has arrived at a certain degree of transformation, one passes on to another point, then another, then yet another; so nothing is done, no work is done definitively until . . . everything is ready. Then the same work has to be begun again on a higher or vaster level or with greater intensity or more in detail (that depends upon the case), until the *whole* is brought to a point homogeneous and ready in a similar way.

As I see it, it is moving as fast as it can, but it takes a long time. And everything is a question of changing the habit. The entire automatic habit of thousands of years has to be changed into a conscious action directly guided by the supreme Consciousness.

One is inclined to say that it is much longer and much more difficult because one is surrounded by people and one acts in the world, but if one were not in such conditions, many things would be forgotten, many. Many things would not be done. There are all kinds of vibrations that have no affinity with this aggregate¹ and which

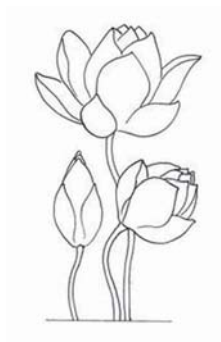
1. Mother is referring to her body.

would never have the occasion to touch the transforming Force if I were not in contact with everyone.

It is very evident — it is very evident — that one is placed in the best of conditions and has the maximum possibilities for action . . . when one wants it sincerely.

22 January 1966

(M11: 30-34)



PART SEVEN

That which is speaking to you now, is a faithful servant of the Divine. From all time, since the beginning of the earth, as a faithful servant of the Divine, it has spoken in the name of its Master. And as long as earth and men exist, it will be there in a body to preach the divine word.

So, wherever I am asked to speak, I do my best, as a servant of the Divine.

But to speak in the name of a particular doctrine or of a man, however great he may be, that I cannot do!

The Eternal Transcendent forbids me.

1912

(M13:37)

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When I speak, I *live* what I say and I communicate the *experience* together with the words — no machine can record that. That is why the text seems completely different when it is heard or read, the main thing has gone, for it is beyond all notation. Even when what I have written myself is printed in a book or an article, the intensity of the experience I had while writing it escapes, and the text seems flat, although the words are identical.

This is the real reason for the physical Presence, its incontestable importance.

(M13:53)

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You put something in Your words which enables us to see the Truth that words cannot convey. What is it that accompanies Your words?

Consciousness.

27 December 1967

(M13:53)

* * *

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

(M13:53)

